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The doctrine and practice of
the eucharist as deduced

THE DOCTRINE AND PRACTICE
OF
THE EUCHARIST

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*AS DEDUCED FROM SCRIPTURE AND
THE ANCIENT LITURGIES*

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PREFATORY NOTE

IT is only the rough sketch of an argument which is here presented. As in a previous work, I have wished to challenge the legitimacy of certain views of the Eucharist which are allowed to usurp, and to themselves exclusively, the venerable designation of "Catholic," though to the prejudice of a higher, more Scriptural doctrine which has also the witness of the great Catholic liturgies in its favour. It is, perhaps, desirable to state from the very outset that it is no lower purely negative and Protestant view which I seek to vindicate, but a higher Scriptural and liturgical view of which the ordinary Roman and so-called "Catholic" is the merest travesty. The importance of the subject would indeed call for a fuller treatment and discussion than what are given here. I may, therefore, just mention that I have previously made two separate attempts to deal with it more adequately on a larger scale, first in tracing historically the

variations and inconsistencies of Roman doctrine, specially since the Council of Trent; next in trying to set forth in some detail the Scriptural doctrine generally of the Priesthood and Sacrifice of Christ; but various reasons—partly want of means, partly also a certain want of literary skill and experience—have hindered the prosecution of either attempt to a successful issue so far as publication is concerned. I am obliged to content myself for the present with the publication of this slighter work, though I am also fully sensible of its many defects from a purely literary point of view. Such as it is, however, I submit its arguments to the judgment of the more serious students of theology. It may, perhaps, serve to direct the attention of some to points of importance in connection with Eucharistic doctrine and practice which are too commonly overlooked, and not only suggest the need of further consideration, but also the possibility of reconciliation of certain differences, Protestant and Catholic, which are usually regarded as hopelessly irreconcilable. The polemic tone of the work may then be excused in view of its really irenic aim and purpose.

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CHAPTER I.

THE TESTIMONY OF THE EUCHARIST TO THE SACRIFICE OF THE CROSS.

“Christ our Passover is sacrificed for us: therefore let us keep the feast.”—I COR. V. 7, 8.

IT was in keeping a last Passover with His disciples that Jesus Christ began to offer the true “sacrifice of the Lord’s Passover,” of which the Passover of the Old Covenant was only a distant prophecy, and to institute the Passover feast of the New Covenant, which was to be the feast of Divine redemption, henceforth not for Jews only, but for all men. In instituting the feast He offered, or began to offer, the sacrifice, of which the feast was to be the participation. His institution of the Eucharist was the beginning of the offering of the sacrifice of the Cross. For it was in saying the words, “This is My

Body which is (being) given for you," He gave, or began to give, His Sacred Body to the death of the Cross, and declared the purpose of His gift. It was in saying, "This is My Blood which is (being) shed for you and for many for the remission of sins," that He already began the sacrificial sprinkling of His Precious Blood for the cleansing and sanctification of His Church, the Passover deliverance of His people from the destroying angel of sin.

The sacred words of Eucharistic institution are thus the formal declaration of the offering of the sacrifice of the Cross. Without this formal declaration of His act of offering by the Offerer Himself, there would have been no offering, no sacrifice offered. The Passion and Death of the Cross are in themselves only the making, or making ready, of the sacrifice, not the offering of it. It is the act of offering, begun in the Eucharistic institution, which accompanies the Passion and Death of the Cross, and gives to them their sacrificial character. The sacrifice of the Cross does not just consist in Christ's giving up of His life to death, but in the offering of His

death itself as well as His Sacred Passion in order to the Divine redemption of the world.

It is, therefore, Christ's own act of Eucharistic institution that both testifies and constitutes His Passion and Death on the Cross to be a sacrifice, and a sacrifice offered for us. Christ's own words at the Last Supper are the only real warrant we have for claiming His Passion and Death as a sacrifice offered to God for us. And because the original Eucharist of Christ thus testifies and constitutes the offering of the sacrifice of the Cross, it is itself an essential part of that offering.

It follows that in this Eucharist Christ made no other offering or sacrifice of His Body and Blood different or distinct from the offering of the Cross. He did not, as Romanists say He did, make one offering or sacrifice of His Body and Blood under the Eucharistic forms of bread and wine, and another quite different and distinct therefrom upon the Cross. There are not two offerings or sacrifices of the Body and Blood of Christ, but one only—that which, so far consummated by the Passion

and Death of the Cross, was yet begun in the upper chamber in the act of Eucharistic institution. "The Body given for us" of the Eucharistic institution is none other than the Body given for us, and as it was given for us to the death of the Cross. The Precious Blood is no otherwise shed or poured out for the remission of sins than as it was shed and poured out in the Sacred Passion. The words of Christ do not permit us to refer them to any other offering or sacrifice of His Body and Blood but that which is also the sacrifice of the Cross; they do not permit us to say with Romanists, that they only refer indirectly or obliquely to the sacrifice of the Cross, but directly and immediately to a special offering or sacrifice of them in the Eucharist itself.¹ And if in the first Eucharist Christ made no other offering or sacrifice of His Body and Blood to God but that which was further

¹ See Franzelin, "De Sacr. Euch.," P. ii. Thesis xi.: "Dico directe significari sacrificium præsens, quatenus ponitur corpus et sanguis Christi in statu cibi et potus, non autem sacrificium crucis nisi in obliquo." See also the foolish argument of Bellarmin, "Controv. de Missa," lib. i. c. 12.

carried out in the Passion and Death of the Cross, then it cannot be true, what Romanists say, that He now makes another offering or sacrifice of His Body and Blood to God under the Eucharistic forms of bread and wine, or that He is now a sacrificial Victim for us in the Eucharist by another mode of offering.¹ If "Christ our Passover" is sacrificed for us, He is that Passover Sacrifice by no other offering or sacrifice of His Body and Blood save that of the Cross, by which alone He accomplished and accomplishes the work of our redemption. The Eucharist testifies to the sacrifice of the Cross, and therefore cannot itself be another offering or sacrifice of Christ's Body and Blood. Christ's institution of the Eucharist is, indeed, an essential part of His offering of the sacrifice of the Cross, but our celebration of the Eucharist in obedience to His command is no re-offering by Him of that or any other sacrifice of His Body and Blood.

¹ See Conc. Trid., Sess. xxii. c. 2: "Una enim eademque hostia, idem nunc offerens sacerdotum ministerio, qui seipsum tunc in cruce obtulit, sola offerendi ratione diversa."

CHAPTER II.

THE TESTIMONY OF CHRIST'S INSTITUTION TO HIS CONTINUED OFFERING IN HEAVEN.

THE Eucharist is Christ's own testimony to the sacrifice of the Cross, to that sacrifice as the only "true and proper" sacrifice of His Body and Blood. But it also testifies to His own continued offering of that sacrifice.

First, it testifies to the continuance of the sacrifice offered, the sacrifice in its passive sense ; the continuance of Christ's Body and Blood in the sacrificial state, that sacrificial state in which they are by "the offering of the sacrifice of the Cross." The Passover feast must be on the Passover sacrifice. The Passover sacrifice must, therefore, continue, passively at least, so as to be the right provision for the Passover feast.

Christ, moreover, is the true Paschal Lamb, "the Lamb of God that taketh away the sin of

the world," by the slain Body and shed Blood of the sacrifice of the Cross. And therefore He says, "The bread which I will give is My Flesh, which I will give for the life of the world" (John vi. 51); and in the institution itself, "Take, eat: this is My Body, which is given for you;" "Drink ye all of this; for this is My Blood of the New Testament, which is shed for you."

What He thus desires us to eat and to drink, and declares His own intention of giving us to this end, are not His Body and Blood in general, or as they are simply His Body and Blood, but His Body and Blood as they have been made sacrificial for us by the sacrifice of the Cross, and still continue in that sacrificial state. Christ's words are either wholly true or wholly false. If His Body and Blood do not now continue for us in their sacrificial state—the sacrificial state of the original sacrifice of the Cross—then He does not really give us His Body and Blood. His words, therefore, only bear witness to the truth of the Eucharistic presence of His Body and Blood, as they bear witness to the objective continuance of His sacrifice, or of that Body and Blood in their original state of sacrifice.

It is, therefore, somewhat inconsistent on the part of those who call themselves Catholics, whether Romanists or Anglicans, that while they profess to lay such stress on the truth of the Eucharistic presence, and so maintain the Eucharistic feast to be the real feast of Christ's Body and Blood, they should at the same time deny the objective continuance of the sacrifice of the Cross, and so make the feast on that sacrifice purely subjective, and not objective. Protestants only draw the right conclusion when they contend that, if the feast on the sacrifice of the Cross is purely subjective, the feast on the real Body and Blood is equally so. It is, however, the participation of His sacrifice to which Christ calls us, and not the mere participation of His Body and Blood, and the real participation of His sacrifice rests on its real continuance as a sacrifice.

The testimony of Christ's words is confirmed by the testimony of His acts. For what He gives, or declares His intention of giving, is not His Body alone, or His Body and Blood together in one ; but by separate acts, His Body to eat,

His Blood to drink, thus indicating as well by deeds as by words the continuance of His Body and Blood for us in their state of sacrificial separation. What He gives is the Blood that is shed, the sacrificial Blood separated from the sacrificial Body. For it is only the Blood that is shed, which is sacrificial Blood, and which makes the Body from which it is taken sacrificial. The Body and Blood are only sacrificial in their sacrificial separation. It is, moreover, the separate gift and participation of the shed Blood that marks the superiority, the greater fulness of spiritual blessing, in the sacrifice of Christ, as compared with all the sacrifices of the Old Dispensation. For whereas in the Old Covenant the participation of the sacrificial blood was expressly forbidden, Christ's special gift of His shed Blood points to that Blood itself as, when partaken of, the Blood of the everlasting covenant between God and man for the perfect remission of man's sin. And therefore it is of the cup that Christ says, "This is the cup of the New Testament in My Blood."

Most falsely, therefore, and contrary to the

express testimony of Christ Himself, both by word and deed in the Eucharistic institution, does the Church of Rome presume to assert that what Christ gives is not His separate Body and Blood by separate acts, but His Body and Blood together by so-called necessary concomitance in either sacramental act, His Blood therefore no longer as the sacrificial Blood that was shed, but as it is now thought to be physically contained in the Body.¹ So by this essentially rationalistic doctrine of necessary concomitance does the Roman Church make of none effect Christ's own words and acts in the Eucharistic institution, and practically denies the Eucharistic participation to be that participation of the sacrifice of the Cross which Christ manifestly designed it to be.

The Eucharist testifies to the continuance of the sacrifice of the Cross in its passive aspect as a sacrifice offered ; the continuance, that is, of Christ's Body and Blood in their sacrificial state for the purpose of sacrificial participation. The Passover sacrifice must so far continue for the

¹ Conc. Trid., Sess. xiii. c. 3.

sake of the Passover feast, in order that the Passover feast may be the true participation of the Passover sacrifice. But the Eucharist testifies to more than this. It testifies to Christ's own continued offering of the sacrifice in heaven, the continuance of the sacrifice in its active aspect. In this respect it testifies first, to the fact that the sacrifice of the Cross was not completely offered on the Cross itself, but only began to be completely offered by Christ's resurrection from the dead and ascension into heaven. It testifies that even in His death itself it was not as dead flesh and blood that Christ offered Himself to God for us, for in this respect His flesh would profit us nothing; but what He offered was His Flesh as quickened with spiritual life for us by His resurrection from the dead, and His Blood as quickened with sacrificial power by His ascension into heaven. Through the Eternal Spirit of Divine holiness and love, He offered Himself without spot to God in His Sacred Passion (Heb. ix. 14), in order that according to the same Spirit He might be declared the Son of God with power

by the resurrection from the dead (Rom. i. 4). His Passover sacrifice must be His own passage from death unto life, in order that it may also be the means of our passing from death to life by our participation of it. His sacrificed Flesh and Blood can only give us life, as they themselves have life and have received Divine power to give us life. And it is only as they have the power of giving us life, that His Flesh is meat indeed, and His Blood drink indeed. "As the living Father hath sent Me, and I live by the Father, so he that eateth Me shall live by Me" (John vi. 57).

It is, then, by His resurrection and ascension that Christ has made His Flesh and Blood of the sacrifice of the Cross to be to us meat indeed and drink indeed, so that whoso eateth that Flesh and drinketh that Blood, as Christ Himself vouchsafes to give them, hath eternal life. This, indeed, is Christ's own answer to the difficulty, "How can this Man give us His flesh to eat?"—"What and if ye shall see the Son of man ascend up where He was before? It is the Spirit that quickeneth ; the flesh profiteth

nothing: the words that I speak unto you are spirit and are life" (John vi. 62, 63). The Spirit only quickens us to receive the words of Christ as He has first quickened those words themselves with spiritual life and power. And Christ's words in the Eucharistic institution are the prophecy of His resurrection and ascension by which He would make His sacrificed Flesh and Blood available for our participation, and for the communication to us of His own spiritual eternal life

The Eucharist testifies, then, that what Christ offered to God for us was not merely His death, or His life to death, but His risen and ascended life as the result of His death and as the conquest of death. Christ's sacrifice of the Cross does not consist in His death alone, but in His death and resurrection together, and the ascension following. And this is only in accordance with the Divine law of sacrifice generally. True sacrifice never consisted in the mere offering of death to God, the giving of life to death. As the sacrifices of the Old Covenant sufficiently testify, the offering of the sacrifice to God did not consist in the slaying

of the victim, but in the twofold act of the sprinkling of the blood and the burning on the altar. What did the sprinkling of the blood mean? Not the mere setting forth of the victim's death, as some have said,¹ but the setting forth of the victim's life, and that as available for the giving of life.² What did the burning on the altar mean? Not the wrathful destruction of the victim, as some have said,³ significant of the Divine wrath against sin, but the Divine transformation of the victim's death into life, the Divine assumption of the victim as the offering of a sweet-smelling savour. How is this twofold act of offering fulfilled in the sacrifice of Christ, but by His resurrection from the dead and His ascension into heaven? What is the altar fire of the true sacrifice, but the Divine fire of the Holy Ghost which Christ Himself came to kindle on earth? Through the Eternal Spirit Christ offered Himself without spot to God, and through the same Spirit He rose again

¹ See Thalhofer, "Liturgik," Bd. i. § 14; also the same author's "Das Opfer des neuen Bundes," § 10.

² Cf. Lev. xvii. 11.

³ Thalhofer, "Das Opfer," § 11; Oswald, "Die h. Sacram.," th. iv. § 19.

from the dead and ascended into heaven. And if the great typical sacrifice of atonement in the Old Covenant was not completely offered before God without the high priest's entrance into the holiest for the purpose of the sprinkling of the sacrificial blood on and before the mercy-seat, so Christ's offering of His atoning sacrifice of the Cross is not complete until His entrance into heaven, by and with His Precious Blood as the true Blood of intercessory sprinkling before God in order to the spiritual cleansing of men.

Some have said,¹ that while it is true, according to the teaching of the Epistle to the Hebrews, that the atoning sacrifice of the Cross is only completely offered before God when Christ has entered into heaven through His Precious Blood, the sacrifice is no further offered, nor needs to be. But it is as unreasonable in itself, and as contrary to the teaching of the Epistle to the Hebrews, to say this, as to say that the atoning sacrifice is completely offered upon the Cross itself, and needs no further offering. Christ has entered into the holiest,

¹ Kurtz and other Lutherans.

“now to appear in the presence of God for us,” in the continual offering of His atoning sacrifice. His very presence before God is part of the atonement which He offers for us. And if He has entered heaven through His Precious Blood, He has entered with it, to make it the true Blood of atonement for us by His own intercessory sprinkling of it for our spiritual cleansing. So long as He is “within the veil,” and until He comes forth again by His second coming, His Blood is the Blood of sprinkling for us upon the mercy-seat. So long as for us the day of atonement lasts, so long He continues to offer the atoning sacrifice.

The Eucharist, as it testifies to the continuance of the sacrifice offered, testifies also to the continued act of offering. The very nature of the sacrifice is such, that it only continues in the continued act of offering. But, even apart from this, the Eucharist testifies directly to the continued act of offering, because it testifies that the very purpose of the offering is participation, and Christ therefore continues to offer it before God as intended for our participation.

His very gift of it for our participation is part of His offering of it before God. More especially, as regards His Precious Blood, His gift of it for our participation has no meaning except as both gift and participation are of that Blood once shed, which Christ continues to sprinkle before God for our atonement and spiritual cleansing. The very gift of it for participation is part of the intercessory sprinkling of it before God. So are we come, as the sacred writer says, "to Jesus the Mediator of the New Covenant, and to the Blood of sprinkling, which speaketh better things than that of Abel" (Heb. xii. 24). Not simply to the Blood which has been already sprinkled, and is so no longer ; but to that Blood once shed upon the Cross, which is now the Blood of atoning sprinkling in heaven, because of Christ's own presence there as our great High Priest, and which by its continued sprinkling continues to "speak better things than that of Abel," both to God for us, and to us from God, interceding for us with God, and bestowing upon us from God both the grace of spiritual cleansing and the

spirit of true obedience. And therefore is it added, "See that ye refuse not Him that speaketh: for if they escaped not who refused Him that spake on earth, much more shall not we escape, if we refuse Him that speaketh from heaven" (Heb. xii. 25).

It is from heaven, then, that Jesus Christ is the Mediator of the New Covenant, and in the continued offering of the sacrifice of the Cross as it has been spiritually completed for us by His resurrection and ascension. It is from heaven, and out of the midst of the consuming fire of the Divine glory of His offering in heaven, that He now makes us hear His Divine Voice in the sacred words, "This is My Body given for you, My Blood shed for you," as it was in foresight of His Divine Priesthood in heaven that He first uttered them. It is from the heavenly altar that both by Divine authority He calls us, and by Divine power gives us, to eat and to drink of the Sacred Body and Precious Blood of His Divine sacrifice, that we may be filled with all the fulness of God which there is for us in them, as they thus continue to be offered in heaven.

CHAPTER III.

THE EUCHARISTIC COMMAND—"DO THIS."

IT was in foresight of His Divine Priesthood in heaven that Jesus Christ first uttered the words, "This is My Body given for you, My Blood shed for you;" it was in foresight of the Divine royalty with which that Priesthood is crowned, that He gave the command, "Do this in remembrance of Me." To whom, then, is this command addressed?

Roman doctrine alleges that the command, "Do this in remembrance of Me," was only addressed to the Apostles and their successors in the official priesthood of the Church, and that it was by these words that He constituted His Apostles priests.¹ But this can hardly be.

¹ Conc. Trid., Sess. xxii. c. 1.

If the words "Do this" are only addressed to the Apostles and their successors in the priesthood, to whom, then, are the words "Take, eat" addressed, and "Drink ye all of this"? Are they also addressed to the official priesthood only? There are, indeed, some Romanists who do not scruple to assert that "Drink ye all of this" is addressed only to the priesthood, and not to all Christian people.¹ They can hardly say, however, that "Take, eat" is only addressed to the priest, or that no one else is required to partake of the Eucharistic feast but the priest. If the words "Take, eat" are only addressed to the Apostles and their successors as priests, then there is no command whatsoever for Eucharistic participation of the people. But if Christ instituted the Eucharist for the participation of all Christian people, He did so by the words "Take, eat;" and if these are addressed to all Christian people, so equally are the words "Do this in remembrance of Me," all the more that the "taking to eat" is itself part of the "doing this in remembrance of Christ." By

¹ See Bellarmin, "De Sacr. Euch.," lib: iv. c. 25:

the words “ Do this,” Christ did not ordain His Apostles priests then in any other sense than as He constituted all Christian people priests to God in the faithful observance of His institution.

We might also ask, if Christ ordained His Apostles to be priests in His Church by the words “Do this,” what did He do when, after His resurrection, He said to them, “As the Father hath sent Me, even so send I you. . . . Receive ye the Holy Ghost,” etc.? Was this a second ordination of them? Romanists, indeed, have their plausible answer ready, that by the words “Do this,” He ordained the sacrificing priesthood ; by the words after the resurrection, He only ordained the sacrament of penance. But this answer leaves out of account, that after the resurrection Christ did not merely say, “Whose soever sins ye remit, they are remitted unto them,” etc., but, “As My Father hath sent Me, even so send I you.” It was only then they received their special mission—that mission which included their teaching Christian people to observe all things whatsoever Christ had commanded them, and

therefore the faithful observance with them of Christ's Eucharistic institution. In no other sense, then, did Christ constitute His Apostles and their successors sacrificing priests, than as He constituted all the faithful members of His Church to be sacrificing priests with them, in the observance of the Eucharist as Christ commanded it. The words "Do this" are Christ's royal command addressed to all the members of His Church on earth, through the medium, indeed, of His Apostles and their successors, but nowise to them exclusively. We must, indeed, "continue steadfastly in the Apostles' doctrine and fellowship" in order to the faithful observance of Christ's institution, and it is therefore without any derogation from Apostolic mission and authority that we deny the Eucharistic command to be addressed to Apostles and their successors exclusively.

We have next to inquire as to the meaning of the Eucharistic command, or what it is to "do this in remembrance" of Christ. It is the Romanist contention that in saying, "Do this in remembrance of Me," Christ bade the future

priests of His Church offer a sacrifice of His Body and Blood under the forms of bread and wine. But Christ Himself did not offer such a sacrifice of His Body and Blood as Romanists allege. If His institution of the Eucharist testifies to His offering of the sacrifice of the Cross, it cannot testify to any other offering of His Body and Blood, any such offering of them under the forms of bread and wine as Romanists allege. The offering of His Body and Blood which Christ made at the Eucharistic institution, was the offering of them to the sacrifice of the Cross for the purpose of our participation of that sacrifice. It was needful that Christ should not only offer His Body and Blood to the sacrifice of the Cross, but should offer that sacrifice itself with a view to its being a sacrifice of participation. His sacrifice of the Cross was to be the Passover sacrifice of the New Dispensation—a sacrifice for the participation of the people of God, His Church. It was only by participation we were to enjoy the real benefits of the sacrifice in ourselves. The institution of the Eucharist was thus Christ's

last will and testament, bequeathing to us all in His Church the participation of His Body and Blood of the sacrifice of the Cross, in order to make us inheritors in them of His own spiritual, immortal life. So by His last will and testament on earth in the Eucharistic institution, Christ has now become in heaven the Mediator of the new and everlasting covenant between God and man—that covenant in which, through our participation of the covenant sacrifice, God blesses us in Christ with all spiritual blessings in heavenly places, grants to us the true forgiveness of our sins, and bestows upon us that gift of the Eternal Spirit, in whom we have the promise of an eternal inheritance.

The Eucharist being thus not only Christ's own testimony to His offering of the sacrifice of the Cross, but His bequest of that sacrifice for our participation, it follows that Christ cannot have made Himself, or commanded us to make, another offering of His Body and Blood under the forms of bread and wine. If, then, in accordance with the terms of His bequest, it is under the forms of bread and

wine that He gives His Body and Blood, He so gives them, not for any re-offering of them under these forms either on His own part or on ours, but for our participation of them as they continue to be offered in heaven, where alone the offering of them is now of any value. Christ's own words and acts give no warrant for the assumption that in saying, "Do this in remembrance of Me," He bade His Apostles and their successors offer His Body and Blood to God under the forms of bread and wine.

It is true, however, that to "do this" is to offer a sacrifice, though it is not the sacrifice which the Roman Church pretends to offer. The Roman doctrine denies the true sacrifice and offering of Christ's Body and Blood, as well as the true sacrifice and offering of the Eucharistic bread and wine. It is not content with the former, it disdains the latter, and only confuses both by its mistaken assertion of another sacrifice and offering of Christ's Body and Blood by the earthly priest under the mere accidents of bread and wine. As the true sacrifice of Christ's Body and Blood abides in

Christ Himself in heaven, so also the true offering of that sacrifice, and Christ's Body and Blood are reduced to no new sacrificial state by their presence with the bread and wine. When present with the bread and wine for the purpose of participation, they are present as offered by Christ in heaven, not as to be offered by us on earth by a new mode of offering, as the Council of Trent pretends. We may offer our own reception of them under the forms of bread and wine as a further act of sacrifice to God, but in so doing we do not offer that Body and Blood in themselves by a new mode of offering. We may also, as we shall see, take a certain part with Christ in His heavenly act of offering, but this is something very different from making a new offering of His Body and Blood on earth under the forms of bread and wine. So far as we make or pretend to make a new offering of Christ's Body and Blood under the forms of bread and wine, we hinder ourselves from taking our proper part in Christ's own heavenly act of offering. Moreover, we are called to the participation of Christ's sacrifice

as Christ Himself offers it for us in heaven, not as we may offer, or claim to offer it, for ourselves by another mode of offering. And since He has appointed bread and wine to be the means of our participation of His heavenly sacrifice, what He has commanded us to do, is not to make another offering of that sacrifice for ourselves, but to make our own Eucharistic offering of bread and wine to be the memorial of His redemption of us by the sacrifice of the Cross, the commemorative representation of His Body and Blood in their heavenly and spiritual sacrificial condition for our participation.

We must not make light of the Eucharistic offering of bread and wine, under pretence of exalting the Eucharist to be an offering or sacrifice of Christ's Body and Blood. It is no direct offering of Christ's Body and Blood, as little as it is a new sacrifice of them. A certain school of Romanists, notably the Jesuit,¹ has asserted both a new sacrifice of Christ's Body and Blood in the Eucharist as well as a direct

¹ See Bellarmin, "*De Missa*," lib. i. c. 27 ; Suarez and De Lugo, "*Disput. de Sacr. Euch.* ;" Franzelin, "*De Sacr. Euch.*," thesis xvi., etc.

offering of them. They have done this in order to assert the Mass to be in itself a “true and proper” sacrifice of Christ’s Body and Blood. If it were so, it would undeniably take the place of the sacrifice of the Cross. But those who assert such things have no conception of the true nature and grandeur of the sacrifice of the Cross, and avowedly deny Christ’s continued offering in heaven.¹

Christ neither makes Himself nor commands us to make any such impossible offering or sacrifice of His Body and Blood as Romanists assert. He commands us to make our own proper Eucharistic offering of bread and wine after His example at the Last Supper, leaving all else to Him as to what He makes the bread and wine become to us. Christ Himself offered bread and wine at the Last Supper. He did not merely offer His Body and Blood under the accidents of bread and wine. He also offered, or began to offer, His Body and Blood to the sacrifice of the Cross; but

¹ *E.g.* Franzelin, “De Verbo Incarn.,” thes. xli. “Oblatio sacrificii Christi non est in cœlo.” See also Suarez, “Disp.,” lxxv.

He offered the bread and wine at the Last Supper in token of His so offering His Body and Blood, and of His so offering them to be the true bread and wine of the kingdom of God, when that kingdom should come. He thus offered the bread and wine to be part of the offering of His Body and Blood, not to be another mode of offering that Body and Blood.

"He took bread and gave thanks"—gave thanks for all the blessings of Divine creation and redemption, summed up in His own Divine mission to be the Redeemer of the world by the surrender of His Sacred Body to the death of the Cross. Then, "when He had given thanks," He brake the bread, and by the words, "This is My Body being given for you," blessed it to be both the memorial and the means of participation of His broken Body of the Cross, broken in death to be the Bread of life to a spiritually famishing world. "Likewise after supper He took the cup," and blessed it to be "the cup of the New Testament in His Blood," making it both the memorial and the means of participation of the Blood shed for all for the

remission of sins—the wine of Divine charity which gladdens the heart.

What, then, has Christ bidden us “do” in saying, “Do this in remembrance of Me”? He has bidden us take bread and wine, offer them to God by the giving of thanks for them, and for all that they represent of the blessings of Divine providence, both in the order of creation and redemption; then bless, or rather invoke Christ’s own Divine blessing upon the bread we break, and the cup of blessing which we offer, that they may be not only the memorial, but the means of participation of the Body and Blood of the sacrifice of the Cross, as Christ continues to offer it in heaven for us, that in it we may be filled with all spiritual blessings in heavenly places, the fulness and joy of the Divine life. But as little this blessing of the bread and wine as the giving of thanks is any offering or direct offering of Christ’s Body and Blood. Both the blessing and the giving of thanks are the offering of the bread and wine. And this, indeed, is the offering which Christ has commanded us to make—the Eucharistic

offering of bread and wine in Eucharistic remembrance of His Body and Blood.

We may, indeed, loosely speak of the Eucharistic remembrance of Christ's Body and Blood in the bread and wine as being a certain offering on our part of that Body and Blood, but we must not confuse this purely subjective offering of the Body and Blood in the bread and wine with Christ's own objective sacrificial offering of them in themselves. It is the bread and wine which Christ has commanded to be offered in commemorative representation of the offered Body and Blood of the sacrifice of the Cross. So far as the Body and Blood are also afterwards present under the bread and wine, they are present not as simply commemorative and representative; they are the very sacrifice which is commemorated and represented in the bread and wine, but also made present with them in order to our participation. So far, then, as the Eucharist is a commemorative and representative sacrifice, it is no offering or sacrifice of Christ's Body and Blood, but only an offering or sacrifice of the bread and wine by reason of

the commemoration and representation of the sacrifice of the Cross in them.

It is also to be observed that when Christ said, "Do this," He did not merely bid us say His words, "This is My Body, . . . This is My Blood," etc., but He also bade us give thanks as He Himself gave thanks. This giving of thanks was an essential part of His own keeping of the Passover with His disciples. And we know what must have been the tenor of that giving of thanks, from the fact that it was the fulfilment of the Passover thanksgiving of the Jews. It was a thanksgiving for all the blessings of God's providence both in creation and redemption, a thanksgiving more especially for God's calling and redemption of His people. So "we who in time past were not a people, but are now the people of God, which had not obtained mercy, but now have obtained mercy, are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that we should show forth the praises of Him who hath called us out of darkness into His own marvellous light" (1. Pet. ii. 9, 10). This giving of thanks

is an essential part of the offering which Christ has commanded us to make, so that from it the whole service has received the name of "Eucharist," or "giving of thanks." Without this giving of thanks, the bread and wine of the Eucharist are not truly offered, much less Christ's Body and Blood.

Not Christ's Body and Blood under the forms of bread and wine are the substitute for our own sacrifice of praise and thanksgiving, but we must offer our own sacrifice of praise and thanksgiving by and with Christ's offering of His Body and Blood. "By Him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to His Name" (Heb. xiii. 15). By Him we offer; that is, by our Eucharistic obedience to Him, for we cannot offer by Him the sacrifice of praise as we ourselves please. Being made perfect Himself by His obedience to the Father, He has become the Author of eternal salvation to all them that obey Him. And what He has commanded us to do is, by means of God's earthly gifts of

bread and wine, to offer our spiritual sacrifice of praise and thanksgiving for our spiritual redemption by His Body and Blood, and our Divine calling in Him to be God's people by the sanctification of the Spirit proceeding from Him. So by our Eucharistic obedience coming to Him as the living Corner-Stone of the spiritual temple, "we also, as lively stones, are to be built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Him" (1 Pet. ii. 5).

CHAPTER IV.

THE EUCHARISTIC PRIVILEGE—THE ENTRANCE INTO THE HOLIEST.

NOT on earth, but in heaven, does Christ now offer the sacrifice of His Body and Blood, the true offering and sacrifice of Divine worship. But not for Himself only even in this present time has Christ thus entered heaven, nor only that we may enter with Him in a future life after death. This is not the whole meaning of His declaration, "I go to prepare a place for you," although it is all that Christian faithlessness is willing to accept. If "Christ has entered heaven now to appear in the presence of God for us," it is not that He may thus appear by Himself alone, but that we may also appear with Him—spiritually, at least—in this present time. What is the purpose of the mission of

the Spirit, but that Christ may come again, even before His great coming, to receive us unto Himself, that where He is, there we may be also (John xiv. 3)? What is the purpose of the mission of the Spirit, but that the Spirit Himself may “exalt us unto the same place whither our Saviour Christ has gone before”—exalt us not merely hereafter, but now also really enough, even though as yet only “in mind and heart”?

Christ, then, has “entered into the holiest” that we may spiritually enter with Him; He has “entered into the holiest,” like the high priest of old, to complete there the offering of the atoning sacrifice. But it is not now as aforetime. “Into the second tabernacle went the high priest alone once every year, . . . the Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing” (Heb. ix. 7, 8). “But Christ being come an High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building;

neither by the blood of goats and calves, but by His own Blood, has entered in once into the holy place, having obtained an eternal redemption for us" (Heb. ix. 11, 12). By the eternal redemption He has obtained for us, the way into the holiest, the true holiest, is now made manifest, and we have received "boldness to enter." For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, were able, under the former covenant, to sanctify to the purifying of the flesh, the Blood of Christ, who through the Eternal Spirit has offered Himself without spot to God, is able to purge our consciences from all the spiritual deadness which hinders a true approach to God, and so to sanctify us for entrance into the immediate presence of God, to worship Him in spirit and in truth. It is by His own Blood of atoning intercession that Christ has entered heaven; with this Precious Blood He has sprinkled, and continues to sprinkle, the heavenly mercy-seat, that as "our merciful and faithful High Priest in things pertaining to God," He may obtain mercy for us, and grace to help in every time

of need. It is with this same Precious Blood of atoning intercession which He sprinkles for us before God, that He also sprinkles our hearts from an evil conscience, to give us the true sanctification of the Spirit, by which we may approach the immediate presence of God, to worship with Christ the Father in spirit and in truth. So have we, as the sacred writer says, "boldness to enter into the holiest by the Blood of Jesus, by the new and living way which He has consecrated for us, through the veil, that is to say, His flesh ;" which is not like the veil of the former tabernacle, a veil of separation and exclusion, but one which unites earth and heaven, and the worship of the Church on earth with that of the Church in heaven.

The High Priest that we have over the house of God is, therefore, Christ in heaven, in His heavenly glory, offering in heaven the same sacrifice of His Sacred Body and Precious Blood the true sacrifice of Divine worship and atonement for man. That High Priest is not, as Roman doctrine says, Christ on earth, offering on earth by the hands of His earthly priests another

offering or sacrifice of His Body and Blood under the forms of bread and wine. It is in heaven that Christ offers the sacrifice of His Body and Blood, that we may offer it there with Him, where alone it is now accepted for us with God. For what other reason is the way into the holiest now made manifest? for what other reason have we received "boldness to enter"? It is from His sacrifice, as He offers it immediately before God in heaven, that by means of His sacraments He sprinkles His Precious Blood to cleanse and sanctify us for this entrance into the holiest. If the Blood of Christ offered through the Eternal Spirit purges our consciences from the dead works of this earthly life, it is that we may serve the living God in His heavenly temple, taking part with Christ and with the Church of the saints above in the heavenly offering of the sacrifice of Christ, the true sacrifice of Divine worship. So is it written, "Ye are come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly,

and Church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the New Covenant, and to the Blood of sprinkling, which speaketh better things than that of Abel. . . . Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear" (Heb. xii. 22 ff.).

This service of the living God, this entrance into the holiest to take part in the perpetual offering of the sacrifice of Christ, and in the worship of the Church of the saints above, is the eternal redemption which Christ has obtained for us by His Precious Blood, and by His own entrance into the holiest with that Precious Blood. In the exercise of His own divinely royal Priesthood in heaven He has redeemed us, to make us also with Him kings and priests unto God in the heavenly worship of God, the service of the heavenly temple.

But this privilege of heavenly worship with Christ is dependent on our earthly obedience

to Him in the observance of His Eucharistic institution. His sprinkled Blood, as it calls and enables us to the enjoyment of this heavenly privilege, calls us also to our Eucharistic obedience as the condition for the enjoyment of this heavenly privilege. Christ is the Mediator of a new covenant. It is by His Blood of an everlasting covenant He has obtained this everlasting redemption for us. A covenant, as it requires faithfulness to promise on the one part, requires the faithfulness of obedience on the other. So was it in the old covenant. "Moses took the book of the covenant, and read in the audience of the people : and they said, All that the Lord hath said will we do, and be obedient. Then Moses took the blood of the covenant sacrifice, and sprinkled it on the people, and said, Behold the blood of the covenant, which the Lord hath made with you concerning all these words" (Exod. xxiv. 7, 8). The atoning blood of the covenant sacrifice was thus a call to Divine obedience. The atoning Blood of Christ not only calls, but enables us to the true obedience, the keeping of Christ's new

commandment of love in the faithful observance of His Eucharistic institution.

It is not for us to separate what Christ Himself has so plainly joined together—the keeping of His new commandment of love, and the observance of His Eucharistic institution. We cannot rightly keep the new commandment of Christian love without the observance of Christ's institution. It is only the grace which He bestows upon us in the observance of His institution that can enable us rightly to keep His new commandment of love. By His Eucharistic institution He reads His book of the covenant in our ears, and requiring from us the promise of obedience, sprinkles upon us His Blood of the covenant sacrifice to enable us to render that obedience. "This is My commandment," He says, "that ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down His life for His friends. Ye are My friends, if ye do whatsoever I command you" (John xv. 12-14). The Eucharist itself is Christ's own testimony that His atoning Blood of the sacrifice of the Cross only truly

cleanses us as it calls and enables us both to the keeping of His new commandment of love and the faithful observance of His sacred institution. "If we walk in the light as He is in the light, we have fellowship with one another, and the Blood of Jesus Christ cleanseth us from all sin" (1 John i. 7). We only obtain the full blessing of the Divine forgiveness of sin, and the Divine gift of the anointing Spirit of truth and love, on condition of our Eucharistic obedience to Christ our heavenly King. And as it is only from Christ's sacrifice offered in heaven we obtain these Divine blessings, so it is only by our faithful observance of His Eucharistic institution on earth that we can "draw near with the full assurance of faith," to take part in the offering of that sacrifice and in the true worship of God in the kingdom of His saints. It is dangerous to refuse this obedience, to which Christ calls us out of the midst of that sacrifice of Divine atonement and worship which He continues to offer for us in heaven. It is to this Divine call from Christ's own offering in heaven that the words refer, "See that ye

refuse not Him that speaketh: for if they escaped not who refused Him that spake on earth, much more shall not we escape, if we refuse Him that speaketh from heaven." To refuse this Eucharistic obedience to our heavenly King, is to refuse His atoning sacrifice itself—to refuse the benefits of the eternal redemption He has obtained for us. As the same sacred writer warns us, it is "to tread underfoot the Son of God, and to count the Blood of the covenant wherewith we have been sanctified an unholy thing, and to do despite to the Spirit of grace" (Heb. x. 29), who calls us thus to enter into the holiest by the Blood of Jesus, in order to take our proper part in the heavenly worship of God.

The Eucharist, then, is our sacrifice of obedience on earth by which we are enabled to take our proper part in the offering of the sacrifice of worship in heaven. This only confirms the truth of our contention, that the offering on earth is not properly of Christ's Body and Blood, but of the bread and wine which we offer in Eucharistic remembrance of that Body

and Blood. If we take part in Christ's offering of His Body and Blood in heaven, we have no need to speak of offering them on earth under the forms of bread and wine, still less can we speak of Christ's doing so. It is reasonable that Christ should command us to make our own offering of bread and wine in Eucharistic remembrance of His Body and Blood, and to be the means of participation of that Body and Blood. But He could not command us simply and directly to offer His Body and Blood under the forms of bread and wine, and this, as Roman doctrine says, in order that He Himself might so offer them and make a new offering and sacrifice of them. Our sacrifice of obedience is one thing, Christ's sacrifice of Divine worship another. The offering of His Body and Blood is for us a privilege, not a command ; a privilege, indeed, to be enjoyed only on our obedience to His command. But what He has commanded us to do is to make our own Eucharistic offering of bread and wine, that we may have the privilege of being present with and taking part in the heavenly offering of His Body and Blood.

CHAPTER V.

THE EUCHARISTIC CONSECRATION.

CHRIST has commanded to make the offering of bread and wine, not only in Eucharistic remembrance of his offered Body and Blood, but also to be the means of participation of that Body and Blood. But how do they become this? The Romanist teaching is that the bread and wine become not merely the means of participation, but the very Body and Blood of Christ, immediately on the priest's utterance of the so-called words of consecration, that is, Christ's words of institution ; and that they become this by what is termed substantial conversion, by which is meant an instantaneous change of the natural substances of the bread and wine into the substance of Christ's Body

and Blood, while only the so-called accidents of bread and wine remain.

This teaching is equally mistaken in its former assertion as in its latter. Neither have any warrant from Scripture or from ancient liturgical tradition. It is not true that the bread and wine become Christ's Body and Blood, or the means of participation of that Body and Blood, immediately on the priest's utterance of the words of consecration, and solely in virtue of that utterance. The priest's utterance of the words of consecration is not just one and the same with Christ's utterance of them. Christ does not just repeat His utterance of them through the mouth of the earthly priest. The priest's utterance of the sacred words is only the commemoration of Christ's utterance, and has no force in itself beyond that of commemoration. Christ has commanded us to make this commemoration of His own Eucharistic words and acts. Our celebration of the Eucharist is the commemoration of the sacrifice of the Cross, only because it is the commemoration of Christ's own institution of the Eucharist. If it were

not the commemoration of the original Eucharistic institution, it would be no commemoration of the sacrifice of the Cross. The recital of the words of institution, and indeed the whole narrative, is for the purpose of commemoration, not direct consecration. And this commemoration is only a further part of the thanksgiving offering of the bread and wine ; a partial consecration of them, indeed, but not in itself the full consecration.

It is Christ Himself who must effect for us the full consecration of them ; and Christ not on earth through us, but Christ in heaven in the exercise of His own heavenly priesthood. It is from heaven He grants us the participation of His Body and Blood, because it is the participation of His Body and Blood which are offered for us in heaven. As through the Eternal Spirit He offers His Body and Blood in order to our participation of them (" It is the Spirit that quickeneth "), so through the same Spirit proceeding from Him to us He takes up our earthly offering of bread and wine into union with the heavenly offering of His Body

and Blood, so as to make our earthly offering the means of participation of His heavenly offering. So, in the exercise of His heavenly Priesthood, does He send forth the Holy Spirit, both upon us and upon the earthly gifts we offer before God in obedience to His command ; upon us, to reveal to us the spiritual, heavenly union of our earthly offering with His heavenly ; upon the gifts themselves, to make them, even as they are earthly gifts, the means of participation of His heavenly gifts.¹

And our consecration of the bread and wine is not properly complete without this invocation of the Holy Spirit. It is not complete in the mere utterance of the words of institution by the earthly priest. That utterance is only our thanksgiving commemoration of Christ's utterance, by which, however, we appeal to Christ to make His original utterance effective to our present need. The fire must descend from heaven which is to receive and transform our earthly

¹ See the Invocation in the various Eastern liturgies. It is important, too, to emphasize the twofold character of the Invocation, *κατάπεμψον τὸ Πνεῦμα σου τὸ ἅγιον ἐφ' ἡμᾶς καὶ ἐπὶ τὰ προκείμενα δῶρα τῶντα* (Lit. S. Chrys., etc.).

offering. And it is upon the heavenly altar, in Christ's own sacrifice there offered, that the perpetual fire is burning which receives and transforms our earthly offering to be the means of our participation of Christ's heavenly offering. It would appear, then, that as the mission of the Holy Ghost is necessary to complete the consecration of the bread and wine to be the communion of the Body and Blood of Christ, so the invocation of the Holy Ghost is necessary to complete the offering of the bread and wine with a view to this consecration.

The objection might here be raised that in the original institution there is no record of, nor any allusion to, an invocation of the Holy Ghost. Christ, it may be said, has only commanded us to do what He Himself did. He by His words alone consecrated the bread and wine to be His Body and Blood, and without any invocation of the Holy Ghost, and without commanding us any such invocation. It may be questioned, however, whether this is a true account of the matter. Christ did not consecrate by His words alone, but by the purpose which accompanied

and was expressed in the words—His purpose to give His Body and Blood to the Passion and Death of the Cross. It was in the very utterance of His sacred words, that through the Eternal Spirit of Divine holiness and love He offered Himself a spotless sacrifice to the Passion and Death of the Cross for the salvation of the world. Without this offering of Himself to the death of the Cross, His Eucharistic words would have had neither meaning nor effect. And it was by His own offering of Himself to the death of the Cross through the Eternal Spirit that He merited for us the gift of the Spirit. He thus in very deed invoked the descent of the Spirit to make His words effective to the end for which they were uttered—effective, that is, to our participation of His sacrifice of His Body and Blood, by means of the earthly gifts of bread and wine which He bade us offer in Eucharistic remembrance of that sacrifice.

And as it was in immediate connection with His institution of the Eucharist that He promised the coming of the Spirit as the

means by which He Himself would come again to His disciples even in this present time, so in the same connection does He bid them pray for this coming. "Whatsoever ye shall ask the Father in My name, He will give it you" (John xvi. 20). No receiving without asking. "Ask, and ye shall receive, that your joy may be full." And what have we more need to ask at all times from the Father, in the Name of the Son, than the coming of the Holy Ghost, by whom alone we are made and continue to be sons of God, and capable of receiving from heaven "the children's bread"? "If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask Him?" (Luke xi. 13). The invocation of the Holy Ghost is thus an essential part of the Eucharistic offering of the bread and wine, as also of the consecration of the offered bread and wine to be the communion of the offered Body and Blood of Christ, the offered Body and Blood of the sacrifice of the Cross.

We have next to inquire as to the effect of

the Eucharistic consecration, or the nature of that spiritual transformation of the bread and wine by which they become the communion of the Body and Blood of Christ. It is plainly no transubstantiation in the Roman sense. The Holy Ghost does not descend upon the earthly gifts in order to destroy their earthly substances, or to absorb them, as some say,¹ into the heavenly substance of Christ's Body. The Holy Ghost is the Spirit of truth, who neither deceives the senses nor falsifies any legitimate inference from the evidence of the senses. Where the so-called accidents of bread and wine remain, there their substances remain, whatever these substances be. We only know of substances by their accidents, so that wherever we have together the usual accidents of bread and wine, there we have the substances. If in consecration the Holy Ghost does not destroy or absorb the accidents of bread and wine, He does not destroy or absorb their substances.

Romanists are wont to allege that their theory

¹ Capreolus and later Thomists. See also Schwane, "Dogmengeschichte der mittleren Zeit," § 130.

of transubstantiation is most in accordance with a literal interpretation of the words of Christ—alone does justice to their literal truth. But is it so? Does the Roman theory really do justice to the literal truth of our Lord's words? Does Christ say, or even mean to say, "This substance only which is underneath the accidents of bread is My Body, or that alone which I make to be My Body"? If the words in themselves say anything, they say this: "This whole thing, not substance only, but accidents as well, I make to be My Body." So long, therefore, as Romanists maintain that it is only the substances of bread and wine, and not the accidents, that become Christ's Body and Blood, their theory is as little true to the literal interpretation or natural meaning of our Lord's words as any other theory.

Romanists, indeed, are in the habit of taunting Protestants with the variety of their interpretations of the sacred words, and to boast of their own wonderful unanimity in what they suppose to be a literal interpretation of them, but the simple truth of facts belies their

boasting. They may agree among themselves as to what they take to be the effect of the words, but they are by no means agreed as to their meaning. For, on one view, "This" in "This is My Body" points to the accidents of bread under which the Body is, on another view it points to the substance of bread which becomes Christ's Body, on another view it indicates Christ's Body already present. And according to the meaning attached to the word "this," the meaning of the word "is" also varies. On one view it means absolute identity, on another it is equivalent to "becomes," and on another to "has become." We do not here discuss these different views.¹ It is sufficient to refer to them as indicating how little foundation there is for the Roman boast of adherence to or agreement in a literal interpretation of the sacred words.

But, leaving the question of mere inter-

¹ Cf. S. Thom. Aq., "Sum. Theol.," p. iii. qu. 78, art. 2; S. Bonav., "Com. in Sent.," lib. iv. dist. viii. p. 2, qu. 1; Duns Scotus, iv. Sent. dist. viii. qu. 2. Cf. also Franzelin, "De Sac. Euch.," p. i. thes. vi.

pretation, it is further contended, on purely rational grounds, that Christ's Body and Blood cannot otherwise be present with the bread and wine than by the disappearance of the substances of these latter to make room for the former. But on what grounds is this assertion made? Is it because two different substances cannot occupy the same place? But they themselves tell us that substance is independent of place.¹ Is it that two substances cannot exist together with the same set of accidents? But they also tell us that the accidents remain only as the accidents of bread and wine, nowise as the accidents of the Body and Blood.² And might we not with as much reason contend that the Body and Blood can as little be present with the accidents of bread and wine as with their substances. On the other hand, if they can be present with the accidents of bread and wine, they can equally well be present with the substances. The remaining of the substances as little falsifies

¹ Cf. S. Thom. Aq., "Sum. Theol.," p. iii. qu. 76, art. 5.

² Cf. S. Thom., *ibid.*, qu. 77, art. 1, etc.

the truth of our Lord's words as the remaining of the accidents.

A fallacious parallel is sometimes drawn between the Incarnation and the Eucharistic presence.¹ It is thought that as the Incarnation implies the absence of human personality to the human nature, so the Eucharistic presence must cause the cessation of the earthly substances from the earthly accidents. But there is no real parallel between the two cases. First, in the Incarnation there was no prior existence of human personality, as in the case of the Eucharistic presence there is the prior existence of earthly substances. Secondly, Christ does not assume the Eucharistic accidents into any physical substantial union with His Body and Blood, as He assumed human nature into immediate personal union with His Divinity.

¹ Cf., *e.g.*, Franz., "Die Eucharistische Wandlung" (Würzburg, 1880), p. 3: "Wie dort die Menschheit Christi nicht ihre natürliche Subsistenzweise hatte, sondern getragen wurde vom Worte—dem Verbum—so haben hier die Gestalten nicht ihre natürliche Seinsweise, sondern werden gehalten durch die Kraft des Leibes Christi oder durch die Gottheit ohne ihr natürliches Subjekt."

There is no reason, therefore, either from Christ's words or from the nature of the case, for asserting the cessation or destruction of the earthly substances of the bread and wine for the sake of the real presence of Christ's Body and Blood. If the heavenly gifts by reason of their heavenliness can coexist with the earthly accidents, they can equally coexist with the earthly substances. Transubstantiation, in fact, involves a mean idea of the Eucharistic presence. And this in two respects. It asserts the heavenly Body and Blood to be incapable of coexistence with earthly substances, and at the same time to be incapable of affecting in any respect the earthly accidents. Thus, while it seems to assert something higher than mere coexistence, something beyond mere consubstantiation so-called, it really comes far short of asserting the true coexistence. It asserts coexistence with earthly accidents only, not earthly substances. It thus, in effect, doubly denies the scriptural doctrine of the Divine power of the glorified Body and Blood of Christ to "fill all things" (Eph. iv. 9).

Inferentially it denies the reality and substantial character of the union between Christ and His Church, because it denies Christ to be in His heavenly glory the physical-spiritual Head of His Church (Eph. i. 23). To assert the Divine power of the glorified Body of Christ to "fill all things," is not to assert the actual "ubiquity" of that sacred Body ; it is to assert that "mighty working whereby Christ is able to subdue all things to Himself." His presence is a presence of grace, not of any natural necessity. It is the Eucharistically offered bread and wine which for our sakes He vouchsafes to fill with His living presence and power. He is present in and with the offered bread and wine, because He so wills to be present, and His gracious will is itself Divine power.

Because of this heavenly power of Christ to subdue all things to Himself, the Divine power of His sacred Body to "fill all things," it is not enough, then, to assert the mere coexistence of the heavenly gifts, whether with the earthly accidents only or with the earthly substances as well. Underneath the usual assertion of

substantial presence, whether in the Roman form of transubstantiation or the Lutheran-Anglican form of consubstantiation so-called, there lies a purely mechanical conception of substance. But Christ's Body and Blood are not mere substance in this sense, but living spiritual substance ; substances, therefore, which not only give spiritual life to us, but spiritual power to the earthly offerings through which they are given to us for spiritual life. Not physical transubstantiation, but spiritual transformation, is what is effected by the power of the Holy Ghost. The natural gifts of God's creation are not lessened or destroyed, but supernaturally elevated to be the bearers to us of the spiritual gifts and blessings of Divine redemption. They are spiritually transformed or transfigured even in their very accidents, by the supernatural presence with them of the heavenly Body and Blood. They receive in themselves in their very accidents the power of communicating to us the heavenly gifts. They actively co-operate in the communication to us of the heavenly gifts, and not merely passively and accidentally.

So by the power of the Holy Ghost is "the bread which we break the communion or communication of the Body of Christ," and "the cup of blessing which we bless the communion or communication of the Blood of Christ" (1 Cor. x. 16). In no other sense than that which the Apostle here declares, is the bread itself the Body of Christ, or the wine the Blood of Christ. And the inspired interpretation of the Apostle is borne out by the very words of our Lord Himself. For our Blessed Lord does not just say, "This is My Body," "This is My Blood," but "Take, eat : this is My Body," etc. ; "Drink ye all of this ; for this is My Blood," etc. He thus clearly enough indicates that the bread is His Body, because and so far as He Himself uses it as the means whereby He gives His Body ; and the wine His Blood, because and so far as He uses it as the means whereby He gives His Blood.

And in this sense the bread and wine, as bread and wine, and in their whole natural mode of existence, are truly Christ's Body and Blood. On the other hand, according to

Romanist doctrine, the bread and wine are never truly Christ's Body and Blood, not in their substances, since their substances must cease in order that the Body and Blood may begin to be present ; not in their accidents, for the accidents remain nothing else but the accidents of bread and wine, the mere passive occasion for our reception of the Body and Blood.

It remains, then, that while we assert the real gift and the real presence of Christ's Body and Blood, we must do so without any confusion of them with the earthly gifts with which they are present, and through which they are given ; we must assert that spiritual elevation or transformation of the earthly gifts by the power of the Holy Ghost, and in virtue of the presence with them of the heavenly gifts, by which they are qualified in their very nature as earthly gifts, to be the means of communicating to us the heavenly gifts

CHAPTER VI.

EUCCHARISTIC COMMUNION.

WE have seen reason enough for rejecting the opinion of transubstantiation. It interferes with the true idea, as well of the Eucharistic offering of the bread and wine, as of the heavenly offering of Christ's Body and Blood. It overthrows the true idea of the Eucharistic presence, and of the spiritual consecration of the bread and wine as such, to be the communion or communication of the Body and Blood.

But even from the point of view of communion only, we might also have sufficient reason for rejecting it. Granting that the true end of Eucharistic communion is the communion of the Body and Blood of Christ, the means to that end is the communion of the bread and wine. And the communion of the bread and

wine must be of the bread and wine as such, and not as mere species or accidents in the Roman sense. If the bread and wine as such are eucharistically offered, they are to be eucharistically partaken of. The whole offering is to be partaken of. If God gives us back for our participation the whole offering of the sacrifice of the Cross which was made to Himself, *à fortiori* He gives us back the whole offering of the bread and wine. Our joint participation in His gifts of the natural creation is meant to be the sacrament of our joint participation in His gifts of the spiritual creation. A sacrament is not only a means but a sign. It is only a means so long as it also remains a sign, and it is only as the bread and wine eucharistically offered remain in their full natural being and substance, that they both represent and are the means of our participation of Christ's Body and Blood.

It is folly, then, to despise or make light of the Eucharistic communion, even as it is the communion of the bread and wine. We must recognize the spiritual value of its lower aspect before we are qualified to perceive its higher

aspect and value. Christ calls us to the communion of bread and wine that He may grant us the communion of His Body and Blood.

With regard to the communion of the Body and Blood, there are two erroneous assertions, usually supposed to be "Catholic," but certainly not scriptural. The one is that the communion of the Body and Blood is only for the moment of the communion in the bread and wine; the other, that all alike, worthy and unworthy, partake of the Body and Blood in partaking of the bread and wine. Both assertions are contradicted by the whole tenor of our Lord's teaching in the sixth chapter of the Gospel according to St. John. If, as Romanist doctrine says, Christ's Body and Blood cease to be in us from the moment of the physical corruption of the species, or outward forms of bread and wine,¹ how do we in any real sense eat Christ's Body and drink His Blood, or how do we dwell in Christ and Christ in us by the eating of His Body and the drinking of His Blood? Christ says,

¹ Cf. Lessius, "De Perf. div.," lib. xii. c. 16 : "Sextum miraculum est, corporis Christi ad corruptionem specierum desitio in sacramento."

“My Flesh is meat indeed, and My Blood is drink indeed” (John vi. 55). Plainly this does not mean what some Romanist authorities have no scruple in interpreting it to mean, namely, that Christ’s Flesh and Blood are only meat indeed and drink indeed when they are reduced to the state of meat and drink in the bread and wine.¹ They are meat indeed and drink indeed in themselves, and are not reduced to any state of meat and drink by the bread and wine. The bread and wine are only the means by which the Body and Blood are given to be eaten and drunk. If they are not eaten or drunk apart from or beyond the eating and drinking of the bread and wine, they are not eaten and drunk as Christ gives them to be. While, then, the bread and wine are the means whereby Christ gives us His Body and Blood to eat and to drink, His Body and Blood do not cease to be in us and with us with the cessation

¹ Franzelin, “De Sacr. Euch,” p. ii. thes. 16: “Est de fide corpus et sanguinem Christi realiter constitui per consecrationem in statu cibi et potus. . . . Hic modus existendi sub speciebus panis et vini comparate ad modum existendi connaturalem est quædam exinanitio,” etc.

or dissolution of the bread and wine. Christ's words, "He that eateth My Flesh, and drinketh My Blood, dwelleth in Me, and I in Him," are only true on supposition that the Flesh and Blood which He gives us are capable of remaining with us, even after the dissolution of the bread and wine, so long as we continue to cherish them within us. We have no need of the frigid pseudo-mystical theory of some Romanists, to the effect that after the departure of the Body and Blood of Christ from us on the corruption of the species, there may remain in specially elect souls a certain presence of the soul of Christ over and above the presence of His Divinity.¹ As well Christ's Divinity as His human soul only abide within us by His Body and Blood. It is by His Body and Blood He is the Vine of which we are the branches. His Body and Blood are to us a quickening Spirit by the quickening Spirit in them, by which

¹ Cienfuegos, "*Vita Abscondita*;" Schram, "*Theol. Myst.*," tom. i. § 153: "*Corruptis speciebus adeoque recedente corpore et sanguine retinet tamen (Christus) replicationem suæ animæ, et cum illa, velut immediato instrumento, . . . specialius quam per solam Deitatem, permanet specialissime unitus nonnullis animabus valde perfectis,*" etc.

they are capable of abiding within us, and so quickening us to eternal life. "Whoso eateth My Flesh, and drinketh My Blood, hath eternal life; and I will raise him up at the last day. . . . As the living Father hath sent Me, and I live by the Father: so he that eateth Me, even he shall live by Me" (John vi. 54, 57). Eternal life is no arbitrary reward of receiving the Body and Blood of Christ, but the necessary consequence of eating the Flesh and drinking the Blood so as to dwell in Christ and Christ in us.

As the Body and Blood of Christ do not necessarily cease to be present with us on the cessation of the bread and wine, so neither are they necessarily eaten and drunk in the eating and drinking of the bread and wine. "The wicked and such as be void of a lively faith, although they do carnally and visibly press with their teeth (as Saint Augustine saith) the sacrament of the Body and Blood of Christ, yet in no wise are they partakers of Christ; but rather to their condemnation do eat and drink the sign or sacrament of so great a thing." They "eat

and drink damnation to themselves," not because they eat and drink the Body and Blood, but because they do not discern, and refuse to discern, them in the bread and wine. They are "guilty of the Body and Blood of Christ," because by thus refusing Christ's own offer of forgiveness they "crucify to themselves the Son of God afresh, and put Him to an open shame;" they "tread underfoot the Son of God, and count the Blood of the covenant wherewith they were sanctified an unholy thing, and do despite to the Spirit of grace." What the wicked "eat and drink unworthily," then, are not Christ's Body and Blood, which they render themselves incapable of eating and drinking, but the Eucharistic bread and wine, which they profane by not eating and drinking in them the Body and Blood. What are the Apostle's own words? "Whosoever therefore shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the Body and Blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup" (1 Cor. xi. 27, 28). Nothing

in these words entitles any one to assume or assert that those who "eat and drink unworthily" necessarily eat and drink the Body and Blood. Rather the reverse. And if the wicked are not "partakers of Christ,"¹ it is because they are not partakers of the Body and Blood of Christ, for we are only partakers of Christ through His Body and Blood. He gave for us His Body and Blood that we might be partakers of Him through them, partakers of His Divinity through His Sacred Humanity, partakers of that fulness of the Holy Ghost which dwelt in the Sacred Manhood. So is it unreservedly true what our Lord Himself says: "He that eateth Me, even He shall live by Me." No one "eats" Christ but he who lives by Him, receiving in the eating of Him the Holy Spirit, the Spirit of love and life.

¹ See Dr. Pusey, "The Real Presence the Doctrine of the English Church," chap. iii. Dr. Pusey contends that the wicked are partakers of the Body and Blood of Christ though they are not "partakers of Christ." But the distinction is untenable. See further in concluding chapter of present work.

CHAPTER VII.

EUCCHARISTIC ADORATION AND THE REAL PRESENCE.

CHRIST instituted the Eucharist to be the Christian Passover, the Passover feast upon the Passover sacrifice of His Body and Blood, which, prepared by the Passion and Death of the Cross as well as by the Resurrection following, is now perfected for our participation by His own continued offering of it to this end before God in heaven. There is no renewal or repetition of this Passover sacrifice either on earth or in heaven. Some Romanists, to justify their idea of a renewal or repetition on earth, assert a renewal or repetition in heaven.¹ But there

¹ So, *e.g.*, Thalhofer, "Das opfer des neuen Bundes," § 30 ; "Liturgik," Bd. I, § 14, etc.

is no foundation for either. The very perfection of the sacrifice of the Cross negatives the idea of renewal or repetition, while it necessarily implies continuance. The Protestant contention, indeed, is that it negatives continuance equally with renewal and repetition. But cessation is an essential mark of imperfection as well as renewal and repetition. If the sacrifice of the Cross ceased to be offered, it would not have that essential superiority over the sacrifices of the Old Covenant which is claimed for it by the Epistle to the Hebrews, nor would it so completely have done away with all these sacrifices. It has only done away with these sacrifices because, itself once offered, it continues to be offered, and is offered no longer on earth, but in heaven, where it has opened the way for us also to enter. "By one offering He hath perfected for ever them that are sanctified" (Heb. x. 14). These very words imply the continuance, not the cessation, of the offering. The sanctification is continuous, so also the offering which sanctifies. So long as we need sanctification, so long must the sacrifice

of our sanctification continue to be offered. The argument of the sacred writer is, that the perfect offering once come remains for the perfect sanctification of all who come to it, and only on this account has it superseded the previous offerings of the law, which could not "make the comers thereunto perfect" (Heb. x. 1). The previous offerings could only sanctify to the purifying of the flesh, but the perfect offering of Christ sanctifies to the purifying of the spirit.

And it is the offering itself which sanctifies, not mere faith in the fact that an offering has been made. It is to the actual offering we have to "draw near with the full assurance of faith." The very purpose of our faith is to bring us into real contact with the real offering. Moreover, it is by our real participation of it that the perfect offering perfectly sanctifies. The perfect offering is that which is not only offered, but partaken of. Christ continues to offer His one offering for the purpose of our participation of it. Our Eucharistic participation is of the very sacrifice of our redemption ; if it were not, it

would be no Eucharistic participation. The true thanksgiving for the sacrifice of our redemption is our participation of it as Christ Himself gives it to us, and He could not give it to us except as He Himself continues to offer it before God for this very purpose. Our Eucharistic participation must be of the very sacrifice of our redemption, and not of any renewal or repetition of it as little as of any other pretended offering or sacrifice of Christ's Body and Blood.

It is in the perpetual offering of His sacrifice before God, in order to our participation of it as thus offered, that Christ is now the Priest for ever after the order of Melchizedek. The bread and wine of the true Melchizedek offering are Christ's very Body and Blood of the sacrifice of the Cross as He continues to offer them for us before God in heaven. So far as the offering of sacrifice is concerned, Christ exercises His Melchizedek Priesthood in heaven, and not on earth. This is the teaching of the Epistle to the Hebrews (Heb. viii. 1-5, etc.). On this ground alone, it is false to teach, as the Roman Church does, that Christ only now exercises

His Melchizedek Priesthood through the earthly priesthood of His Church, and by offering His Body and Blood to God under the earthly forms of bread and wine. The Romanist doctrine is not only a denial of the true sacrifice, but a denial of the heavenly glory of the Offerer; a denial of the true meaning of Christ's ascension into heaven, and of the unchangeable and absolutely inalienable character of His heavenly Priesthood. "This Man, because He continueth ever, hath an unchangeable Priesthood" (Heb. vii. 24). It is an entire misrepresentation of both Priesthood and sacrifice to say that "Christ exercises His Melchizedek Priesthood by offering His Body and Blood to God under the forms of bread and wine." It is, indeed, in the exercise of His Melchizedek Priesthood in heaven that He commands us on earth to offer the earthly gifts of bread and wine, in Eucharistic remembrance and representation of the heavenly gifts of His offered Body and Blood, and then uses these earthly gifts to be the means of communication to us of these heavenly gifts. It is in heaven itself

He exercises His Priesthood, but the power of that Priesthood exercised in heaven extends from heaven to earth. It is because of the one true sacrifice for ever present, and offered before God in heaven, that all power and authority are given to Christ both in heaven and earth. The Holy Spirit proceeding from the heavenly sacrifice is that "rod of Christ's power" (Ps. cx. 2) whereby He unites our earthly with His own heavenly offering, so as to make us partakers of the heavenly by means of the earthly. And when He gives us His Body and Blood under or by means of the bread and wine, it is His offered Body and Blood of His own heavenly offering and sacrifice, which He gives to us for our participation, not for any offering again either by us or by Himself. It is as offered in themselves, independently of the earthly gifts, that the heavenly gifts are present with the earthly gifts.

Moreover, it is as offered in themselves, independently of the earthly gifts, that we are called to take part with Christ in the offering of them. We are called to be present and to

take part with Christ in His heavenly offering of His Body and Blood, even before the full consecration of the bread and wine to be the communion of that Body and Blood. Our very taking part with Christ in His heavenly offering is part of the means by which we consecrate the bread and wine. It is not by already offering Christ's Body and Blood, under the forms of bread and wine, that we take part in the heavenly offering. Rather the very pretence of such a thing most effectually hinders us from taking our true part in the heavenly offering. For if we already offer Christ's Body and Blood, as Romanists say, under the forms of bread and wine, then it is wholly superfluous for us to take any part whatsoever in Christ's heavenly offering. But the heavenly offering is the only true objective offering of the Body and Blood, and any other offering of them is at best purely subjective. It is to the heavenly offering itself we are privileged to draw near, and to take part with the full assurance of faith, and that by means of our thanksgiving offering of the bread and wine. We must not confuse our thanksgiving

offering of the bread and wine, which is only the commemoration and representation of the heavenly offering, with the heavenly offering itself in which we are privileged to take part. As offerings, the bread and wine are not the Body and Blood of Christ, though as offered they become the means by which we both take part in the heavenly offering and partake of the heavenly sacrifice.

All this has an important bearing on the question of Eucharistic Adoration. It is often thought sufficient to say that Christ present in the sacrament or under the forms of bread and wine, is the Object of that adoration. But this would seem to be a most inadequate and misleading account of the matter. It is Christ in His heavenly presence itself who is the Object of our Eucharistic Adoration ; Christ as the heavenly "Apostle and High Priest of the Christian profession ;" Christ as still offering for us in heaven, by His all-prevailing intercession, that very sacrifice of the Cross by which He has become the Captain of our salvation, made perfect through suffering. It is

in the heavenly offering of His sacrifice He is now "crowned with glory and honour," for us to worship. It is in the heavenly offering of His sacrifice that He is now our "merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people" (Heb. ii. 18); still "touched with a feeling of our infirmities," because He has been "in all points tempted like as we are, yet without sin" (Heb. iv. 15), and is now therefore "able to save to the uttermost all that come unto God by Him" (Heb. vii. 25), so as to obtain for them both "mercy and grace to help in every time of need" (Heb. iv. 16). So is it in His heavenly Priesthood we have to "look to Him as the Author and Perfector of our faith, who for the joy that was set before Him endured the Cross, despising the shame" (Heb. xii. 2). It is in His heavenly Priesthood we have to "consider Him that endured such contradiction of sinners against Himself, lest we be wearied and faint in our minds;" for it is in His heavenly Priesthood He is able to help us to "run with patience the race that

is set before us," and even to "resist unto blood, striving against sin" (Heb. xii. 1-4). If it is in His heavenly Priesthood and His heavenly offering of His sacrifice we have thus to look to and consider our blessed Lord, it is there too we have to worship Him. The sacrament is only the means by which we are enabled so to worship Him, enabled to draw near to Him in His heavenly Priesthood, in the heavenly offering of His sacrifice, "with the full assurance of faith," "holding fast the beginning of our confidence steadfast unto the end" (Heb. iii. 14, etc.). "Faith is the substance of things hoped for, the evidence of things not seen" (Heb. xi. 1). It looks, therefore, to the present glory of Christ as our Divine Priest and King, and realizes that presence where Christ vouchsafes to manifest it.

The sacrament is Christ's means of manifestation of His heavenly presence. It is so, not simply because He has said, "This is My Body, . . . This is My Blood," but because He has first said, "Where two or three are gathered together in My Name, there am I in the midst of them" (Matt. xviii. 20). To be gathered together in His

Name is to be gathered together in sacramental obedience to Him as our heavenly King, in thanksgiving commemoration of the victorious all-powerful sacrifice of His Body and Blood, which He continues to offer for us as our Divine Priest, because by it He has acquired that very Priesthood.

The sacrament is the means of Christ's manifesting to us His heavenly presence, His presence as our Divine Priest and King; it is not the means of a new earthly presence by which Christ once more humbles Himself as a new sacrificial victim. He is present, indeed, as a sacrificial victim, but as the sacrificial victim of His own sacrifice of the Cross offered in heaven, not as the sacrificial victim of any new offering or sacrifice of Him which we make on earth or He through us. His sacramental presence is no new humiliation of Christ, and is not to be regarded as such merely because the heavenly glory of that presence is invisible to the eyes of sense, or because He gives Himself to us for participation. It is part of the very glory of His heavenly presence to be

capable of manifesting itself on earth, and of spiritually "filling all things" according to His will. He gives Himself to us in the full glory of His heavenly presence, not because we are in the least degree capable of fully containing or comprehending that precious presence, but because He is capable of filling us with it. With the sacramental gifts, He is present according to that power which He bestows upon them to manifest and communicate Him to us.

But what the earthly gifts are designed to manifest, is not a mere earthly presence in the gifts themselves, but the real glory of the heavenly presence. The sacrament is no limitation of the heavenly presence by a new form of earthly presence, but the means of manifestation to the eye of faith of the real glory of the heavenly presence. So when Judas, not Iscariot, asked our blessed Lord, "How is it that Thou wilt manifest Thyself unto us, and not unto the world? Jesus answered and said unto him, If a man love Me, he will keep My words : and My Father will love him, and we will come unto him, and make our

abode with him. He that loveth Me not keepeth not My sayings : and the word which ye hear is not Mine, but the Father's which sent Me" (John xiv. 22-24). The sacrament is thus the means of Christ's manifestation of Himself because sacramental obedience is the condition. It is as the reward of sacramental obedience that Christ has promised to send from the Father, that is, from Himself in the glory of the Father, the Spirit of truth, who proceedeth from the Father, and who will testify of Christ, because He will reveal His true glory in heaven as our Divine Priest and King. He will take of the things of Christ and show them unto us (John xvi. 13, 14, etc.).

It is as the Spirit of truth proceeding from the Father thus reveals Christ to us, that Christ is to be worshipped. And the Spirit of truth, because He is the Spirit of truth, creates no new presence of Christ in the sacrament, but by the sacrament reveals Christ to us in His true presence, His heavenly presence, His heavenly glory as our Divine Priest and King, offering for us before God in heaven the one

true offering and sacrifice of Divine atonement and worship. It is in heaven that Christ Himself now worships the Father for us in Spirit and in truth, and that by the continued offering of the sacrifice by which He first did so on earth. We must worship Christ in His worship of the Father for us, in order that we too in Him may worship the Father in spirit and in truth. So do we worship God aright when we worship God the Father through the worship of his only begotten Son ; and we can only thus worship the Father through the Son when we worship in the power of that Spirit who proceedeth from the Father and the Son—from the Father as the Spirit of truth to reveal to us the heavenly glory of the Incarnate Son, from the Incarnate Son, as the Spirit of love to enable us with Him to love and worship the Father.

CHAPTER VIII.

THE IMPORTANCE OF THE EUCHARISTIC INTERCESSION.

WE are called not only to partake of the sacrifice which Christ offers, but also to take part with Him in the offering of it. We cannot, indeed, separate His sacrifice offered from His offering of it. His very offering of it is part of the sacrifice offered. We can only partake of the sacrifice, therefore, as we partake of it in Christ's offering of it, or as offered by Him and with the intention with which He offers it. We have already said that we do not partake of Christ's Body and Blood purely accidentally and unintentionally by the mere partaking of the sacramental bread and wine. In the partaking of the earthly gifts we must have

the intention to partake of the heavenly, otherwise we do not partake of the heavenly gifts at all. We can only have the true intention to partake of the heavenly gifts as we have the intention to partake of them for that purpose for which Christ both offers them to God and presents them to us. Thus to partake of the sacrifice with the intention with which Christ offers it, is to take part so far with Christ in the offering of it.

But though participation is a way of taking part with Christ in His offering, it is not the whole or the only way. We must take part with Christ in His heavenly offering by way of preparation for a more complete participation, or so as to make our participation itself more sincere, more effectual. So are we always to take what part we can in the offering of the sacrifice, even when the occasion may not be suitable for our actual participation thereof. And even if by participation we take our proper part in the offering as an offering for ourselves, yet have we also to take part in it as an offering for others.

How, then, apart from participation, do we take part in Christ's heavenly offering of His sacrifice of the Cross? Let us think how Christ Himself offers in heaven. He "ever liveth to make intercession for us." He offers by intercession ; not, however, as if His intercession were something apart from the offering of His sacrifice. His living intercession is the means by which He continues to offer His sacrifice. His sacrifice itself is the ground of His intercession. He does not intercede merely on the ground of a past sacrifice, but on the ground of a sacrifice which is ever present before God, ever present in Christ Himself. It was by His intercession He began to offer His sacrifice on earth ; it is by His intercession He continues to offer it in heaven. The Eternal Spirit, through whom He offered Himself without spot to God upon the Cross, is the Spirit of intercession, the Spirit of eternal holiness and love, who Himself "maketh intercession for us with groanings which cannot be uttered." Through the Spirit of intercession Christ prayed for us upon the Cross, "Father, forgive them ; for they

know not what they do." Through the same Spirit the same prayer is still offered, with the same sacrifice of Christ's Body and Blood.

The intercession is the spiritual sprinkling of the sacrificial Blood. It is the token of Christ's own forgiveness of men for the shedding of His Blood, and His desire that that forgiveness may avail to the spiritual cleansing of men's hearts and consciences, the reconciliation of men with God, and God's reconciliation with men in order to the bestowal of all Divine blessings upon them. We must first be reconciled with God through the blood of Jesus Christ, in order that God may be reconciled with us, and withhold no grace or blessing from us. So must all our prayers for Divine blessing, temporal or spiritual, for ourselves or for others, be offered up through the living intercession of Jesus Christ in heaven, and through that Eucharistic union with Him in this intercession to which He calls us. So are we to ask in His Name, that our joy may be full; to ask the Father through the Son, through our own worship of the Father in the Son, so that the

Father Himself may love us because we have loved His Son Jesus Christ, and may for His sake freely give us all things (John xvi. 27 ; Rom. viii. 32, etc.).

It is by the Eucharistic intercession, then, we are to take part with Christ in the heavenly offering of His Body and Blood. The offering of Christ's Body and Blood does not consist in the mere presentation of them, but in the intercession by means of them. Our intercession must be explicit, and not merely implicit ; that is to say, it must not be merely Christ's intercession for us, but our intercession in union with Christ, and by the Divine help of the Spirit of Christ. We ourselves have to ask that we may receive. And though we know not what to pray for as we ought, yet the Spirit helpeth our infirmities, and enables us to make intercession with Him according to the will of God. The purpose of the Eucharistic offering, then, is not fulfilled either in Eucharistic communion merely, or in the formal ceremonial worship of Christ's Eucharistic presence. Its higher purpose is intercession—intercession in

union with Christ Himself in heaven, and in the power of the Spirit of truth and love proceeding from Him. "This is the confidence that we have in Him, that, if we ask anything according to His will, He heareth us: and if we know that He hear us, whatsoever we ask, we know that we have the petitions that we desired of Him" (1 John v. 14, 15). It is only by our observance of Christ's Eucharistic institution that we have this confidence of approach to God through Him, for it was the very purpose of His appointment of it to give us this confidence. "Whatsoever we ask, we receive of Him, because we keep His commandments, and do those things that are pleasing in His sight" (1 John iii. 22). Christ calls us to Eucharistic obedience, that He may give us this Eucharistic confidence toward God.

As it is by the Eucharistic intercession that we take part with Christ in His heavenly offering of His sacrifice of the Cross, so too by it do we unite our prayers and intercessions, as well as our whole worship of praise and thanksgiving, with the prayers and intercessions and

whole worship of the Church triumphant, the Church of the saints above. Our prayers are thus offered up with the prayers of all saints upon the golden altar which is before the throne (Rev. viii. 3, 4). For this great truth of our Eucharistic intercession *with* the saints, which is the true communion of saints in Christ, the Roman Church has substituted the miserable counterfeit of an independent invocation and intercession of saints; it has taught Christian people to be content with asking the prayers *of* the saints, or with praying *to* them, instead of praying *with* them. But we only have the benefit of the prayers of the saints as we pray *with* them to Christ and to God, and we only pray *with* them when we pray as made one body with them in Christ. We have no need to be so eager merely to ask the prayers of the saints; we have the prayers of God's saints, if we ourselves will only pray along with them. Their prayers are no substitutes for ours, although they are helpful to us, both because "the effectual fervent prayer of a righteous man availeth much," and "if two of you shall

agree as touching anything that they shall ask, it shall be done for them of My Father which is in heaven" (Matt. xviii. 19).

The saints, like the angels, are only our "fellow-servants" in the service and worship of God and of Christ; for by our Eucharistic union with them in Christ, by our Eucharistic privilege of entrance into the holiest, we are "fellow-citizens with the saints, and of the household of God." They are our fellow-servants, and not lesser deities for us to worship, or whom we must also flatter and conciliate as special favourites of God. They call us not to the worship of any holiness in them, but to the worship with them of the supreme and only true holiness of God and of Christ; of God in Himself as absolute and essential holiness—Father, Son, and Holy Spirit; and of Christ the God-Man, perfected in Divine holiness for us by His offering of the sacrifice of the Cross. So in the Liturgy are we called upon to say, "For Thou only art holy; Thou only art the Lord; Thou only, O Christ, art most High in the glory of God the Father."

It is because the Roman Church has so

grievously misrepresented the double truth of Christ's heavenly Priesthood and of our Eucharistic worship of Christ, that it has developed a worship of saints, which is an infringement of the worship of the holiness of God ; and a worship of Mary, which is an infringement of the worship of Christ as alone our merciful and faithful High Priest in things pertaining to God. How is Christ our merciful and faithful High Priest, but because He continues to offer for us before God the sacrifice of His own love and compassion for us, in which, because He Himself has suffered being tempted, He is now able to succour them that are tempted (Heb. ii. 18) ; in which, because He has been touched with a feeling of our infirmities, and in all points tempted like as we are, yet without sin, He is now able to save to the uttermost all that come unto God by Him (Heb. iv. 15 ; vii. 25) ? It is in the continued offering of His sacrifice that Christ is our merciful and faithful High Priest, because it is from His sacrifice He obtains mercy for us, and grace to help in every time of need. The throne of grace

is the heavenly altar of His own sacred manhood, on which He continues to offer one and the same sacrifice of Divine love and compassion for us. The altar has become a throne because, in virtue of the sacrifice which He offered and continues to offer, all power is given unto Him in heaven and earth. It is to this altar-throne we must boldly come with the full assurance of faith to obtain mercy and grace. And this being so, we have as little right as we have need, to salute and worship Mary as mother of mercy and heavenly queen, and the Divine help of Christians. So far as these words are anything else but meaningless flattery, the worship intended by them is a gross infringement of the worship of Christ as our heavenly Priest, and as our Divine King in virtue of His heavenly Priesthood. Such worship of Mary is a tacit denial of the supreme merit and efficacy of the sacrifice of the Cross, by virtue of which alone Christ has become our merciful and faithful High Priest and heavenly King.

To conclude. It is by the Eucharistic

intercession we directly approach the throne of grace to worship Christ thereon as our merciful and faithful High Priest, who alone is able to obtain for us all mercy and grace, and desires to make us partakers of His holiness; that is, partakers with Him of that Eternal Spirit of holiness and love, through whom He offered Himself, and continues to offer Himself for us. And as by the thanksgiving oblation of the bread and wine, after the pattern of Christ Himself, we specially honour and worship God the Creator, the Giver of all natural blessings, and by the thanksgiving commemoration in the bread and wine of Christ's offered Body and Blood of the Cross in obedience to His command, we specially honour and worship Christ Himself our Redeemer, who has obtained for us all spiritual blessings, so by the Eucharistic intercession do we specially honour and worship God the Holy Ghost, the Sanctifier, proceeding from Christ to sanctify us, so as to enable us to take part with Him in His perpetual intercessory offering of His Body and Blood, the offering to God of an holy worship.

CHAPTER IX.

THE EVIDENCE OF THE LITURGIES AND ANCIENT WRITERS.

THE doctrine of the Eucharist, which we have here deduced from the New Testament only, finds the fullest confirmation in the ancient liturgies of the Church, as well as in the liturgical allusions of early Christian writers before the liturgies themselves were definitely fixed in writing. In this question liturgical evidence is of the greatest importance. The full bearing of the principle that the law of Christian worship should determine the law of Christian faith (*legem credendi lex statuat supplicandi*), is not always sufficiently recognized. As a matter of fact, it was the law of Christian worship in the observance of the Eucharist that determined the law of Christian faith in the

original creed or creeds of the Church. The "rule of faith" or of "apostolic teaching," of which Irenæus, Tertullian, and Origen speak, was undoubtedly that which was first contained in and derived from the Eucharistic Anaphora.

As the word itself testifies, the Anaphora is the Eucharistic offering. The whole Anaphora is that offering, and not that part only in which Christ's words of institution are repeated or commemorated. The word itself thus testifies that the Eucharistic offering does not consist in the mere repetition of the words of Christ. What the Eucharistic offering really is must be determined from the whole Anaphora. The Anaphora of every Eucharistic liturgy may be said to begin from the words, "Lift up your hearts," "Let us give thanks." This introductory dialogue between priest and people is, indeed, more of the nature of a preface, but it is an abuse and misunderstanding of the word "preface" in this connection to extend it, as the Western Church has done, to what is really an essential part of the Anaphora itself, and to separate the so-called "prefaces," ferial and

festal, from the so-called canon or prayer of consecration, as if these prefaces were not themselves an integral part of the Eucharistic offering and consecration. St. Cyprian, who is the first to use the word "preface" in this connection, evidently applies it not to what is now called the preface, but either to nothing more than the introductory dialogue between priest and people, or also to something immediately preceding, corresponding to the Gallican *præfatio missæ*, some words of exhortation bearing on the special solemnity of the day.¹ It is probably through some confusion with the Gallican *præfatio* that the word "preface" has come to be erroneously applied to the similarly variable, yet for all that a really integral part of the *Canon actionis*, the act of Eucharistic offering. The purely arbitrary and artificial distinction thus drawn in the later Western Church between the variable prefaces said or sung aloud and the invariable canon said

¹ S. Cypr., "De Dom. Orat.," 31: "Ideo et sacerdos ante orationem præfatione præmissa parat fratrum mentes dicendo: sursum corda, ut dum respondet plebs; habemus ad Dominum, admoneatur nihil aliud se quam Dominum cogitare debere."

secretly, has been the source of the later Western misconceptions and misrepresentations of the true nature of the Eucharistic offering.

Eastern liturgies and early Roman sacramentaries alike testify that the so-called preface is an integral part of the Eucharistic offering.¹ And from this it follows that the Eucharistic offering does not consist in the alleged mysterious offering of Christ's Body and Blood by the priest alone, or by Christ Himself through the priest, but is first and foremost the Church's own offering of praise and thanksgiving, "the fruit of the lips giving praise to God," the common offering of both priest and people. We have been redeemed by the precious Blood of Christ into the unity of Christian fellowship in the Church of Christ, that we might be able to make our common offering of praise and thanksgiving, not only to God our Redeemer, but to God our Creator, Maker of heaven and earth, the Source of our redemption. By the redemption which God the Creator has sent unto His people, He has opened our lips that

¹ See, e.g., "Sacr. Gelas." Incipit canon actionis. Sursum corda, etc.

our mouth may show forth His praise. He has put a new song into our mouths, even a song of thanksgiving unto our God. The Eucharistic Anaphora is the true Christian song of praise and thanksgiving. It is in it we are called to join with angels and archangels, and the whole company of heaven, in praising and magnifying the Almighty and Everlasting God, saying, "Holy, holy, holy, Lord God of hosts!" "Worthy art Thou, our Lord and our God, to receive the glory and the honour and the power: for Thou didst create all things, and because of Thy will they are and were created" (Rev. iv. 11). The Eucharistic offering is thus first of all the offering of the fruit of our lips giving praise unto God, and it is doubtless with an allusion to it in this respect that the author of the Epistle of Barnabas says that the whole object of God's revelation to us in Christ is that we may know to whom we ought to give thanks and praise for all things.¹

But because it is God the Creator whom we

¹ Ep. Barn., c. 7: οὐκοῦν νοεῖτε, τέκνα εὐφροσύνης, ὅτι πάντα ὁ καλὸς κύριος προεφανέρωσεν ἡμῖν, ἵνα γνῶμεν, ᾧ κατὰ πάντα εὐχαριστοῦντες ὀφείλομεν αἰνεῖν.

thus extol, we must also, with the fruit of our lips giving praise to His Name, make our thanksgiving offering of His earthly creatures of bread and wine, His own most precious gifts in the natural creation, which Christ has only made more precious in themselves as an offering to God by what He has appointed them to represent. By Himself giving thanks in the bread and wine before He made them to be the communion of His Body and Blood, Christ has taught us first to give thanks for them as natural blessings, in order that we may afterwards be able to receive in them His spiritual blessings. From St. Justin Martyr we learn how the primitive Church acted on the teaching of our Lord's example and command. Describing the celebration of the Eucharist, he says, "Bread and wine mixed with water are brought to him who presides over the brethren, and he, receiving them, sends up praise and glory to the Father of all through the Name of the Son and the Holy Spirit, and makes a long thanksgiving for these blessings vouchsafed to us."¹ Elsewhere

¹ προσφέρεται τῷ προεστῶτι τῶν ἀδελφῶν ἄρτος καὶ ποτήριον ὕδατος καὶ κράματος, καὶ οὗτος λαβὼν αἶνον καὶ δόξαν τῷ πατρὶ

he mentions the twofold commemoration which is made in this thanksgiving offering of the bread and wine, first of temporal blessings, next of spiritual blessings, the blessings of the Incarnation and Passion of Jesus Christ.¹ In both commemorations the offering is of the bread and wine, but the bread and wine thus eucharistically offered (ἡ τροφή εὐχαριστηθεῖσα) by the prayer of the word which is from Christ (δι' εὐχῆς λόγου τοῦ παρ' αὐτοῦ) become to us for participation the Flesh and Blood of Incarnate Christ. As St. Justin says, we receive them not as common food and common drink, but as made to us in our participation of them Christ's Flesh and Blood.² How they become to us Christ's Flesh and Blood he endeavours to

τῶν ὕλων διὰ τοῦ ὀνόματος τοῦ υἱοῦ καὶ τοῦ πνεύματος τοῦ ἁγίου ἀναπέμπει καὶ εὐχαριστίαν ὑπὲρ τοῦ κατηξιῶσθαι τούτων παρ' αὐτοῦ ἐπὶ πολὺ ποιεῖται.—“Apol.,” I.

¹ ἀνάμνησις τῆς τροφῆς ξηρᾶς τε καὶ ὑγρᾶς . . . ἀνάμνησις τοῦ σωματοποιήσασθαι καὶ τοῦ παθοῦς τοῦ Κυρίου.

² οὐ γὰρ ὥς κοινὸν ἄρτον οὐδὲ κοινὸν πόμα ταῦτα λαμβάνομεν, ἀλλ' ὃν τρόπον διὰ λόγου θεοῦ σαρκοποιηθεὶς Ἰησοῦς Χριστὸς ὁ σωτὴρ ἡμῶν καὶ σάρκα καὶ αἷμα ὑπὲρ σωτηρίας ἡμῶν ἔσχεν, οὕτως καὶ τὴν δι' εὐχῆς λόγου τοῦ παρ' αὐτοῦ εὐχαριστηθεῖσαν τροφήν, ἐξ ἧς αἷμα καὶ σάρκες κατὰ μεταβολὴν τρέφονται ἡμῶν, ἐκείνου τοῦ σαρκοποιηθέντος Ἰησοῦ καὶ σάρκα καὶ αἷμα ἐδιδάχθημεν εἶναι.

explain from the analogy of common food and drink. As ordinary food and drink become by natural transmutation our own flesh and blood, and as by the Word of God Jesus Himself became incarnate and took flesh and blood for our salvation, so by the same Word of God the Eucharistic food and drink become in us Christ's Flesh and Blood.

This, indeed, is the true transubstantiation in Holy Communion which the Roman doctrine of transubstantiation in consecration denies. For the Roman doctrine asserts that Christ's Body and Blood cease to be with us the moment that the species of bread and wine are dissolved or corrupted, and so cease to be what they were ; but what St. Justin maintains, and what a true doctrine of Holy Communion must maintain, is that when the bread and wine pass away as such they leave behind in the devout communicant the Flesh and Blood of Christ, which have been given by means of them. The Eucharistic bread and wine, as by the Word of God the means of communicating to us Christ's Flesh and Blood, are only transformed into that

Flesh and Blood in those who by the faith and love of Christ so receive them, that is, who by their faith and love so abide in Christ, that Christ also with His Flesh and Blood abides in them.

It is in some such sense as this that St. Ignatius of Antioch speaks of faith itself as being the Flesh of Christ and love His Blood.¹ Faith is the means by which we feed upon the Flesh of Christ when by the Word of Christ it is given to us to this end, love the means by which we drink His Blood. In this sense, then, the Eucharistic bread and wine are really transformed into Christ's very Flesh and Blood in us, when passing away as bread and wine, they leave behind them that Flesh and Blood for the nourishment and increase of our spiritual life, just as ordinary food and drink are by the ordinary laws of nature (that is, the Word of God operative in nature) transformed into our own flesh and blood to the nourishment and increase of our bodily life.

What St. Justin asserts, then, is no transub-

¹ S. Ignat. ad Trall. 8; ad Rom. 7.

stantiation by consecration, in the Roman sense, in order to an offering of Christ's Body and Blood under the mere forms or accidents of bread and wine. The alleged offering of Christ's Body and Blood is, according to St. Justin and the real truth of things, the offering of the bread and wine. For it is the bread and wine which we offer, in and by that commemoration which we make in them of Christ's Body and Blood. The recital of Christ's institution is only part of our thanksgiving commemoration of His Cross and Passion. St. Justin says no word to indicate that consecration is effected by the mere utterance of the words of institution, or that what we offer after consecration is no longer bread and wine, but Christ's Body and Blood under these forms. He says, indeed, the bread and wine become Eucharistic, and no longer common bread and wine, in virtue of the Eucharistic prayer (the prayer of the word which is from Christ). By this Eucharistic prayer he does not mean the mere utterance of Christ's words on our part, but the prayer which is based on our thanksgiving commemoration of the words of Christ

—the prayer for the Divine acceptance of our offering of bread and wine to that end for which Christ has bidden us make that offering ; that is, in order to our reception in the offered bread and wine of the offered Body and Blood of the sacrifice of the Cross.

St. Justin thus carefully distinguishes between what we offer and what we receive. We offer common bread and wine, partly as thanksgiving commemoration of all God's temporal mercies, but chiefly as thanksgiving commemoration of Christ's Body and Blood as representing both His Incarnation and Passion. When thus duly offered, we receive them back no longer as common bread and wine, but as enriched from God with the heavenly presence of that Body and Blood of Christ which they represent, and are the means of communicating to us.

And as thus received in or with the bread and wine, Christ's Body and Blood are received for participation, not for further offering. It is not Christ's Body and Blood that are offered, or need to be offered, under or by means of the bread and wine. It is the bread and wine that

are offered by being offered in conjunction with Christ's offered Body and Blood ; that is, by being offered, not only by us on earth, but through Christ in heaven. It is in this sense that Origen¹ and St. Clement² of Rome designate Christ "the High Priest of our offerings," the Guardian-helper of our weakness, through whose intercession our offerings are accepted. But it is Christ in heaven who is this High Priest of our offerings, not Christ as offering with us or through us on earth, though He also does this. What He offers with us or through us on earth, is not His own Body and Blood, but the bread and wine which we offer in obedience to His command in remembrance of Him, that is, of His Body and Blood. What we offer in remembrance of His Body and Blood, are not His Body and Blood themselves, except subjectively, but the bread and wine which represent them. But over and

¹ "De Orat.," c. 10 : ἀρχιεὺς γὰρ τῶν προσφορῶν ἡμῶν καὶ πρὸς τὴν πατέρα παράκλητός ἐστιν ὁ υἱὸς τοῦ θεοῦ, εὐχόμενος ὑπὲρ τῶν εὐχομένων καὶ συμπαρακαλῶν τοῖς παρακαλοῦσιν.

² "Ep. ad Cor.," c. 36 : ὁ ἀρχιεὺς τῶν προσφορῶν ἡμῶν, ὁ προστάτης καὶ βοηθὸς τῆς ἀσθενείας ἡμῶν.

above Christ's offering with us and through us the bread and wine upon our earthly altars, He also offers them for us before God in heaven by uniting them with His own heavenly offering of His Body and Blood.

St. Justin, indeed, does not directly allude to this aspect of the Eucharistic offering, that is, the relation of our offering on earth to Christ's offering in heaven, except so far as he speaks of our offering as made through the Son and Holy Spirit. But his comparative silence on this aspect of the question does not justify the distortion of what he says about the reception as being of something more than common bread and wine, into the assertion of the offering as being of the Body and Blood under the forms of bread and wine. St. Justin's doctrine plainly is, that our offering on earth is only of the bread and wine in thanksgiving commemoration of all God's earthly gifts, and also of the heavenly gifts of Christ's Body and Blood, the fruits of the Incarnation and Passion.

The testimony and teaching of St. Justin is confirmed and amplified by that of St. Irenæus.

Even more emphatically than St. Justin, and in opposition to the various Gnostic heresies which denied the Supreme God, the Father of our Lord Jesus Christ, to be the Creator of the lower visible world, St. Irenæus testifies to the immense importance in the Christian system of the Eucharistic oblation as being the thanksgiving oblation to God of His earthly creatures of bread and wine, the firstfruits of His creatures in the natural order of things, as they are also the firstfruits of His special gifts to us in the New Testament.¹ The bread and wine are not only in themselves the firstfruits of God's gifts to us for the support of our natural life, but the firstfruits of His gifts to us in the New Testament, because it is by them that Christ has founded His New Testament, by them He vouchsafes to make us partakers of His Body and Blood. It is the bread and wine themselves as earthly gifts that are the pure

¹ Iren., "Adv. Haer.," lib. iv. c. 17, 18, etc.: "Novi testamenti novam docuit oblationem, quam ecclesia ab apostolis accipiens in universo mundo offert Deo, ei qui alimenta nobis præstat, primitias suorum munerum in novo testamento, de quo Malachias præsignificavit," etc.

unbloody offering of the Christian dispensation foretold by the Prophet Malachi, because they are the offering of Christian thanksgiving and Christian love. The Jews do not offer, Irenæus says, because their hands are defiled with blood ; they have not received that Word of God through whom alone offering is made. The heathen do not offer, because they know not Him who is the Creator of all things, the Father of our Lord and Saviour Jesus Christ.

Somewhat more explicitly than St. Justin, St. Irenæus testifies to the nature and effect of the Eucharistic prayer by which the offered bread and wine are consecrated to be the communion of the Body and Blood of Christ. Consecration is effected, not by the mere utterance of Christ's words of institution on our part, but by our invocation of God the Holy Ghost.¹ It is in virtue of this invocation that the bread and wine, in which we have made thanksgiving commemoration of the Word of Christ and of His Body and Blood, receive the power of that Divine Word and the presence of Christ's very

¹ ἐκκαλοῦμεν τὸ πνεῦμα τὸ ἅγιον.

Body and Blood, so as to be no longer common bread and wine, but the Eucharist consisting of two parts, an earthly and a heavenly, representing the true union and communion of flesh and spirit, and the future resurrection from the dead which the communion of Christ's Body and Blood is the means of effecting.¹

There is, then, according to St. Irenæus, no cessation of earthly substances in order to the presence and communion of the heavenly gifts. The earthly gifts receive as well in their accidents as in their substances the power and presence of the heavenly gifts, in order to our reception from them of these heavenly gifts. The earthly gifts, indeed, pass away in their substances when they pass away in their accidents; but it is from them we receive the heavenly gifts which remain in us to be the means of the future resurrection of the body, as they are the means of the spiritual quickening of our souls. The heavenly food is not absorbed into us like the earthly food, but rather absorbs or elevates us

¹ ἐμμελῶς κοινωνίαν καὶ ἔνωσιν ἀπαγγέλλοντες καὶ ὁμολογοῦντες
σαρκὸς καὶ πνεύματος ἕγωγιν.

into itself, to make us capable of a higher supernatural life.

St. Irenæus also testifies that the true offering of Christ's Body and Blood is in heaven, not on earth. "It is the altar in heaven, he says, whither our prayers and oblations are directed."¹ Christ, as our great High Priest in heaven, offers our prayers and oblations in union with His own continued offering of His Body and Blood. We on earth offer our prayers and oblations that Christ may so offer them for us in heaven, for only through the heavenly offering of the sacrifice of Christ are our prayers and oblations accepted before God. We are also admitted to take part with Christ in His heavenly offering, for as St. Irenæus goes on to say, quoting the language of the Apocalypse, "the temple of God is opened in heaven, and this is His tabernacle in which He will dwell with men."² This Eucharistic privilege of

¹ "Est ergo altare in coelis (illuc enim preces nostræ et oblationes diriguntur)," etc.

² "Et templum, quemadmodum Joannes in Apocalypsi ait; et apertum est templum Dei et tabernaculum; ecce enim inquit, tabernaculum Dei in quo habitabit cum hominibus."

admission into the heavenly temple is not to be distorted into the assertion of an immediate offering on earth of Christ's Body and Blood by the earthly priest under the forms of bread and wine. By our obedient thanksgiving offering on earth of our earthly prayers and oblations through the medium of the earthly priest as the minister of the Church, we all with the whole Church in heaven and earth are privileged to take part with Christ in His continued intercessory offering of His Body and Blood in heaven.

Of earlier writers, it is perhaps Origen who renders the fullest and clearest testimony to the truth of Christ's continued offering in heaven, and to the connection which is intended to subsist between that offering in heaven and our Eucharistic offering on earth. He teaches first, that Christ in heaven is still the High Priest of His own offering of the sacrifice of the Cross. The whole of this present time, he says,¹ is the Day of Atonement of the new

¹ Hom. in Levit. ix. 5, 8, etc.: "Dies propitiationis manet nobis usque quo occidat sol, id est, usque quo finem mundus accipiat," etc.

dispensation of God in Christ, in which Christ the true High Priest, our Advocate with the Father, has entered within the veil to intercede for us by the continued completed offering of His sacrifice of the Cross. In this sense he interprets the words of St. John, "If any man sin, we have an Advocate with the Father, Jesus Christ the Righteous ; and he is the Propitiation for our sins" (1 John ii. 1). Christ is the Propitiation for our sins because in heaven He is still offering the propitiatory sacrifice, still by His intercession for us sprinkling His precious Blood on and before the mercy-seat. But, as Origen also teaches, Christ is not only the High Priest of His own offering of the sacrifice of the Cross, but also of our offerings of prayer and praise in the Eucharist. It is in this sense he interprets what is said of the Jewish high priest, not only taking the censer "full of burning coals of fire from off the altar before the Lord," but also having "his hands full of sweet incense beaten small, to bring it within the veil" (Lev. xvi. 12). "Our great High Priest," he says, "opens His hands, and wishes to receive from

each one of us the sweet incense beaten small. It is necessary that we each offer something, which through the hands of our High Priest may ascend to God for a sweet-smelling savour." "The Son of God is the High Priest of our offerings and our Advocate with the Father, praying for those who pray, and interceding along with those who intercede." So "do we pray to God alone, the Father of all, but not without our great High Priest, who has been made such by the Father Himself, by that oath of which it is said, 'The Lord sware and will not repent, Thou art a Priest for ever after the order of Melchizedek.'" So more especially does Christ offer for us our earthly oblation of bread and wine for acceptance with the Father by uniting it with His own heavenly oblation of His Body and Blood, and by this union of our earthly with His heavenly oblation He enables us both to be partakers of His sacrifice and to take part with Him in the offering of it. In this sense it is that Origen affirms the propitiatory character of our Eucharistic commemoration; not that it is the offering of Christ's

Body and Blood on earth under the forms of bread and wine, but that our offering of bread and wine is united with Christ's heavenly offering of His Body and Blood.

St. Irenæus has taught us that consecration is not effected without the invocation of the Holy Spirit. But we may also appeal to a still earlier writer, St. Clement of Rome, as bearing witness to the importance of the Eucharistic intercession with a view to Eucharistic consecration and communion. "Gathered together," he says, "with one accord in one place, and with a good conscience, let us cry earnestly to God that we may be partakers of His great and glorious promises. 'For eye hath not seen, and ear hath not heard, and it hath not entered into the heart of man, what great things He hath prepared for them that patiently await Him.'"¹ That these words are not meant merely of the promises of the world to come appears from the continuation of the passage. After quoting the words of the psalm, "The sacrifice of praise shall glorify Me, and there is

¹ S. Clem. Rom., Ep. 1, ad Corinth. c. 34.

the way wherein I will show the salvation of God," St. Clement continues, "This is the way, dearly beloved, wherein we have found our salvation, even Jesus Christ, the High Priest of our offerings, the Guardian and Helper of our weakness. Through Him let us look steadfastly unto the heights of the heavens ; through Him we behold as in a mirror His faultless and most excellent visage ; through Him the eyes of our hearts are opened ; through Him our foolish and darkened mind springeth up into the light ; through Him the Master has willed that we should taste of the immortal knowledge." ¹

It is by our Eucharistic sacrifice of praise and prayer that we are thus to behold and be made partakers of the salvation of God in our Lord Jesus Christ, and His High-priestly offering of His sacrifice for us, that we may obtain mercy, and grace to help in every time of need. Our participation of Christ's Body and Blood is not something apart from our fulfilment with all grace and heavenly benediction.² We are only

¹ S. Clem., *ibid.*, c. 35, 36.

² See the conclusion of the invocation prayer in the liturgies.

fulfilled with all grace and heavenly benediction as we are partakers of Christ's Body and Blood ; and so too *vice versâ*, we are only partakers of Christ's Body and Blood as we are fulfilled in them with Divine grace and benediction. Christ's Body and Blood are themselves the spiritual blessings in heavenly places wherewith God has blessed us. We cannot be partakers of Christ's Body and Blood, and not also at the same time partakers of Divine grace and blessing. Therefore, in order that we may be partakers of Christ's Body and Blood, must we pray, and pray earnestly, to be partakers of all Divine grace and blessing in Christ. So is the Eucharistic intercession the fitting preparation for Eucharistic communion—a means of further consecration of the Eucharistic bread and wine to be to us the communion of the Body and Blood of Christ. The importance of the Eucharistic intercession generally is further attested by the practical use which St. Clement makes of it in the conclusion of his Epistle to the Corinthians ; on which see Bishop Lightfoot's remarks.

From St. Clement, as from St. Justin and the "Apostolical Constitutions," it is clear that it was the practice of the early Church to unite with the offering of the gifts of bread and wine, the offering of other charitable gifts for the Church and for the poor. We must not, however, on this account lower the idea of the offering of the Eucharistic gifts to the same level as the offering of other gifts. We must rather raise our idea of the offering of the other gifts, not indeed to the level of the offering of the Eucharistic gifts, but yet above what the offering of those other gifts would be, were it not for their association with the offering of the special Eucharistic gifts. It is commonly assumed that the offering of the other gifts, as well as the offering of the bread and wine themselves as such, would naturally take place in the presentation of them on the altar, at that part of the service corresponding to the so-called offertory of later times, and preceding the Anaphora, or Eucharistic offering properly so called. But the mere presentation on the altar was as little the true offering of the other gifts as of the

Eucharistic bread and wine. Not before, but after the so-called consecration of later times, is the true offering as well of the Eucharistic bread and wine as of all other gifts in connection therewith. The offering of other gifts would seem to have a special connection with the Eucharistic intercession. We have still a hint of the older view and practice in the concluding words of the Roman Canon, "per quem hæc omnia semper bona creas sanctificas, vivificas, benediscis et præstas nobis." The true offering as well as the true sanctification and benediction of all earthly gifts is in connection with the consecration of the Eucharistic bread and wine to be the communion of the Body and Blood of Christ.

This doctrine and practice of the Eucharist, which we have deduced from the liturgical allusions of early writers, are confirmed by the evidence of the ancient liturgies, as we now have them in their later fixed form. The liturgies plainly testify, and the Roman Canon itself with them, that the Eucharistic offering is, first, the offering of the whole Church, and not of the priest alone. It is sufficient here to refer to the

continually recurring language of the Roman Canon ; not "I offer," but "we offer," "we Thy servants and Thy holy people," "those present for whom we offer, or who themselves offer this sacrifice of praise," etc.¹ Indeed, it would seem that the Roman Canon gives far more clear and definite expression to the fact of the united offering of the whole Church than almost any other liturgy. Nor is it any explanation, but rather mere evasion, to maintain that it is the priest alone who truly offers, while the people only offer by uniting their intention with that of the priest. It would be truer to say that the priest only offers by uniting his intention with that of the whole Church, and therefore including with himself those present.

Secondly, the Eucharistic offering is the Church's whole offering of praise and prayer, not the mere saying of Christ's words of institution by the priest. It is in the former sense, and not in the latter, that it is expressly designated the sacrifice of praise (*sacrificium laudis*,

¹ "Pro quibus tibi offerimus vel qui tibi offerunt hoc sacrificium laudis," etc.

θύσια αινέσεως, ἔλαιον εἰρήνης). The Eucharist is the rational service (λογικὴ λατρεία, *oblatio servitutis nostræ sed et cunctæ familiæ tuæ*) of the whole Church, the union of the worship and prayers of the Church on earth with the worship and the prayers of the Church in heaven. It is only in connection with our own offering of the Eucharistic prayers that we have a right to claim the help of the merits and prayers of all saints (*quorum meritis precibusque concedas ut in omnibus protectionis tuæ muniamur auxilio*).

Thirdly, the liturgies plainly testify that the Eucharistic offering, even after the saying of the words of institution, is no offering of Christ's Body and Blood under the forms of bread and wine, but the offering of the bread and wine themselves, in thanksgiving commemoration indeed of the Body and Blood, and in order that God may make them the means of our reception of that Body and Blood. "Thine own of Thine own do we offer unto Thee." These words of the liturgies express the oblation not of Christ's Body and Blood which are not yet given to us in the bread and wine, nor given to

us so to offer, but of the bread and wine themselves, which are doubly God's gifts to us in the New Testament, first in themselves as such, and then as by Divine appointment representing and intended to be the means of communicating Christ's Body and Blood. We offer to God the Creator His own immediate gifts in the order of nature, that He may make them the means whereby He bestows upon us His further gifts in the order of redemption and grace. So has Christ taught us to worship God the Creator as one and the same with God our Redeemer. And it is the earthly gifts themselves that are offered by means of the remembrance which we make in them of the heavenly gifts. In all the liturgies this oblation immediately follows the so-called Anamnesis or Commemoration ; but the Anamnesis, properly so called, is not confined to the mere mention of Christ's Passion and Resurrection and Ascension following upon Consecration so called, but includes the whole recital of Christ's institution. The utterance of Christ's words is not consecration, but Anamnesis or Commemoration. That the oblation

following on this whole Anamnesis or Commemoration is of the earthly gifts as such, and not of Christ's Body and Blood, is attested not only by the fact of its thus preceding in all Eastern liturgies the proper invocation of the Holy Spirit, and by the doctrine and practice of the whole Eastern Church with regard to this invocation, but by the language of the Roman Canon itself, and the prayers in it for the Divine acceptance of the offering. On the assumption that the oblation is of Christ's Body and Blood, such prayers as the *Supra Quæ* and the *Supplices rogamus* of the Roman Canon are utterly out of place, and absolutely unmeaning. We have no need to pray that God would graciously vouchsafe to accept and look with a propitious eye upon any offering of Christ's Body and Blood, not even so far as it is our offering. For if our offering is of Christ's Body and Blood, it is only our offering as it is Christ's own offering, and Christ can have no need to ask through us for God's acceptance of His offering. The Romanist interpretations of these prayers of the Roman Canon neither agree

among themselves nor with the truth, and only show how far later Roman doctrine and practice have departed from the primitive and original Roman itself.

Fourthly, the liturgies testify that the true offering of Christ's Body and Blood is in heaven, not on earth; not, therefore, under the forms of bread and wine, but in themselves immediately before God, and that the earthly gifts are only accepted by being offered through the mediation of Christ in heaven in His heavenly offering. We need only refer here to the prayers in the various ancient liturgies in which supplication is made that God would receive our gifts through Christ upon the heavenly altar.¹ What is the heavenly altar, but Christ's own continued offering of His Body and Blood of the sacrifice of the Cross by His glorified presence in heaven? The Roman doctrine of an offering of Christ's Body and Blood under the forms of bread and wine, and by the mere saying of the words of institution, is only a ridiculous

¹ *E.g.* Lit. S. Jac. : ὅπως ὁ θεὸς ἡμῶν προσδεξάμενος αὐτὰ εἰς τὸ ἅγιον καὶ ὑπερουράνιον, νοερὸν καὶ πνευματικὸν αὐτοῦ θυσιαστήριον, κ.τ.λ.

travesty of the true doctrine, which it implicitly denies. It is proved to be false by the fact that it makes Christ's offering for us of His Body and Blood dependent on the offering which we make in the bread and wine, while the truth is that our offering of the earthly gifts is only accepted because of Christ's heavenly offering of His Body and Blood.

Fifthly, the liturgies testify that the Eucharistic consecration is effected not by the mere saying of the words of institution, but that the invocation of the Holy Ghost is necessary in order that the bread and wine may become to us the communion of the Body and Blood of Christ. They testify that we invoke the Holy Ghost, not only upon the gifts, to make them to us the Body and Blood of Christ, that is, the communion of the Body and Blood of Christ, but upon us to enable us to recognize them as such;¹ for without this recognition on our part, they are not to us the communion of the Body

¹ There is, undoubtedly, something of this meaning in the ἀποφήνη of the so-called Clementine liturgy, ὅπως ἀποφήνη τὸν ἄρτον τοῦτον σῶμα τοῦ Χριστοῦ σου καὶ τὸ ποτήριον τοῦτο αἷμα τοῦ Χριστοῦ σου.

and Blood of Christ, even when that Body and Blood are present with them. It is from the heavenly altar the Holy Ghost descends to reveal to us Christ in His heavenly offering, so as both to enable us to take part with Him in that offering, and to partake of the sacrifice offered.

Lastly, the liturgies testify to the importance of the Eucharistic intercession as the means whereby we take part with Christ in His heavenly offering. We offer with Christ when by the Holy Ghost we are not only enabled to be present with Christ in His heavenly offering, but to unite our intercessions with His, to offer His sacrifice with the same intentions and to the same end for which He offers it. And by thus uniting our intercessions with those of Christ Himself in His heavenly offering, we are all the more fitted to be partakers of His sacrifice, to be ourselves in it fulfilled with all Divine benediction and grace.

The doctrine and practice of the Eucharist which we deduced from the Scriptures we have thus found to be confirmed by the evidence

of the earlier Fathers of the Church and the ancient liturgies, even in the form in which we now have them. Appeal, however, is sometimes made to the teaching, or supposed teaching, of later Fathers of the third and fourth centuries, as favouring quite another doctrine and practice of the Eucharist than that which we have here endeavoured to set forth. It behoves us to consider what ground there is for this interpretation or misinterpretation of patristic teaching.

But first we would remark, that in accordance with the principle that it is the law of worship which properly determines the law of faith (*legem credendi lex statuat supplicandi*), the evidence of the liturgies must be held to outweigh the evidence of other ecclesiastical writings, whether the works of illustrious Fathers or the decrees of apparently important councils. In dogmatic questions the evidence of the liturgies is too often overlooked, and an inordinate value attached to casual utterances of the Fathers and arbitrary decisions of second-rate councils. It is the teaching of Fathers and councils that must be harmonized with the liturgies, not the

liturgies with the teaching of Fathers and councils.

But, apart from this, let us see whether the teaching of the Fathers which is thus appealed to is really in favour of an opposite doctrine and practice of the Eucharist than what we have endeavoured to set forth. First, there is so early a writer as St. Cyprian who is commonly appealed to as teaching that Christ exercises His office of Melchizedek Priest by offering His Body and Blood under the forms of bread and wine. In the passage, however, which is commonly quoted or referred to as saying this, St. Cyprian says nothing of the sort. His words are, "Who is more a priest of the most High God than our Lord Jesus Christ, who offered a sacrifice to God the Father, and offered the same which Melchizedek had offered, that is, bread and wine—namely, His own Body and Blood."¹ There are two things which St. Cyprian here says, and there are two ways in which he may be understood to say that Christ fulfilled the Melchizedek priesthood. He says

¹ Ep. lxiii.

that Christ, as Melchizedek did, offered bread and wine, but also that He offered His Body and Blood. He may be understood to say that Christ fulfilled the Melchizedek priesthood, either by the offering which He made of the bread and wine, or by that which He made of His Body and Blood. In both ways, indeed, Christ fulfilled the Melchizedek priesthood, and He could not fulfil it in the one way without also fulfilling it in the other. It is probable that St. Cyprian here unites the thought of both, as, indeed, he also speaks of both separately in the immediate context. First, he speaks of Christ as fulfilling the Melchizedek priesthood in His own Eucharistic offering of bread and wine, perfecting that offering itself by fulfilling it with His own fulness of grace and truth, fulfilling it with the grace and truth of the presence and communion of His Body and Blood, making the bread and wine the means of giving us the Body and Blood, which in themselves they could only signify. It is in this sense that St. Cyprian says that Christ fulfilled the truth which was only

imaged and prefigured in the Melchizedek bread and wine. He perfected the Melchizedek offering itself by making it the communion of the true bread and wine which it signified.¹ But St. Cyprian does not say that the true bread and wine is only Christ's Body and Blood as they are offered under the forms of bread and wine. He goes on to say that Christ's Body and Blood are only the true bread and wine as they are made such by the offering of the sacrifice of the Cross. Thus he writes, "As men cannot come to the drinking of wine unless the vine-cluster be first trodden and pressed, so neither could we drink the Blood of Christ unless Christ had been first trodden and pressed, and first drank of that cup in which He was afterwards to give believers to drink."² It was by the Passion, then—that is, by the offering of

¹ "Præcedit ante imago sacrificii in pane et vino scilicet constituta ; quam rem perficiens et adimplens Dominus panem et calicem mixtum vino obtulit, et qui est plenitudo veritatem præfiguratæ imaginis adimplevit."

² "Quomodo ad potandum vinum veniri non potest nisi botrus calcetur ante et prematur, sic nec nos sanguinem Christi possemus bibere nisi Christus calcatus prius fuisset et pressus et calicem prior biberet, quo credentibus propinaret."

the sacrifice of the Cross—that Christ was to make His Body and Blood that true bread and wine which the earthly bread and wine as such could only signify. It follows that Christ made no separate offering of His Body and Blood in the Eucharist itself under the forms of bread and wine, no offering of them apart from the offering of the sacrifice of the Cross, of which His own Eucharist at the Last Supper was the beginning, nor does St. Cyprian assert any such. The communion of Christ's Body and Blood, as St. Cyprian recognizes, is the communion of them as offered by the sacrifice of the Cross, not as offered by any separate offering in the Eucharist itself under the forms of bread and wine. The Eucharistic bread and wine represent Christ's Body and Blood as offered by the sacrifice of the Cross, and therefore are not the means of making any other offering of them.

It is to be observed, then, that if St. Cyprian says that Christ fulfilled the Melchizedek priesthood by offering His Body and Blood, he neither says nor means that Christ did so or now does so by making any separate offering

of His Body and Blood under the forms of bread and wine, but that He did so by offering His Body and Blood to the sacrifice of the Cross, to make them that true bread and wine of the kingdom of God which the earthly bread and wine signify, and that He now does so by the continued offering of the same sacrifice in heaven. St. Cyprian's argument does not lead him to dwell on this latter aspect of the fulfilment, but it is implied in what he says with regard to the former. The Eucharistic bread and wine can only be the communion of Christ's offered Body and Blood of the sacrifice of the Cross, as Christ Himself continues to offer that sacrifice itself to this very end.

This leads us to notice another part of St. Cyprian's doctrine in the same writing, which has also been grossly misunderstood and abused. St. Cyprian does undoubtedly say that the earthly priest now occupies the place of Christ, and discharges the functions of Christ in connection with the Eucharistic offering. But we have only to look to the passage in which he says this, to see that he does not say it in the

sense in which it is now commonly taken. It is with regard to the earthly part of the offering that St. Cyprian says this ; that is, the offering of the bread and wine in remembrance of Christ's Body and Blood, as Christ has commanded, not the offering of Christ's very Body and Blood.¹ It is the earthly part and aspect of the offering that St. Cyprian is chiefly discussing throughout this Epistle. The purpose of the whole writing is to insist on the duty of the priest to offer the bread and wine in exact accordance with the example and command of Christ, and therefore to offer the mixed chalice, that is, the wine mixed with water, as Christ Himself is believed to have offered it.² Now, so far as the earthly part of the offering is con-

¹ "Nam si Christus Jesus Dominus et Deus noster ipse est summus sacerdos Dei patris et sacrificium patri se ipsum obtulit et hoc fieri in sui commemorationem præcepit, utique ille sacerdos vice Christi vere fungitur qui id quod Christus fecit imitatur et sacrificium verum et plenum tunc offert in ecclesia Deo patri, et sic nci fiat offerre secundum quod ipsum Christum videat obtulisse."

² "Unde apparet sanguinem Christi non offerri si desit vinum calici nec sacrificium dominicum legitima sanctificatione celebrari, nisi oblatio et sacrificium nostrum responderet passioni. Quomodo autem de creatura vitis novum vinum cum Christo in regno patris bibemus, si in sacrificio Dei patris et Christi vinum non offerimus nec calicem Domini dominica traditione miscemus."

cerned, St. Cyprian is undoubtedly right. The earthly priest does in this respect occupy, or is called upon to occupy, the place and discharge the functions of Christ. Christ Himself at the Last Supper offered the bread and wine in remembrance of His Cross and Passion, which the earthly priest, as the spokesman of the Church, now does in His stead. But as the earthly priest cannot now offer Christ's Body and Blood as Christ then offered them, namely, to the sacrifice of the Cross, so neither does He offer them as Christ Himself now offers them in heaven. The earthly priest can only occupy the place of Christ on earth, the place which Christ has left vacant on earth ; not the place which Christ Himself now occupies in heaven. He can only discharge that part of the functions of Christ on earth which Christ has left for him to discharge ; but he cannot discharge those functions of Christ which Christ Himself discharges in heaven.

But it may be pleaded, Does not St. Cyprian also say, "we offer the Passion of Christ"?¹

¹ " Passio est enim Domini sacrificium quod offerimus.

If we offer the Passion of Christ, do we not discharge on earth the very functions which Christ discharges in heaven? In what sense, however, does St. Cyprian say, "we offer the Passion of Christ," and in what sense alone can it be said? We offer the Passion of Christ by the remembrance of it which we make in the Eucharistic bread and wine; and it is in this sense that St. Cyprian uses the phrase, for, where he uses it, he is dwelling on the importance of the mixed chalice, as being the special commemoration of the water and the Blood which flowed from the wounded side of Christ. But we also offer the Passion of Christ, because Christ Himself offers it for us before God in heaven, and we offer it there with Him. It is the Passion of Christ as Christ Himself offers it in heaven that we have to offer with Him, and no so-called "mystical" renewal of it under the forms of bread and wine. St. Cyprian knows of no such mystical renewal, and there is none such.¹

¹ Allusion may here be made to the Romanist abuse of the word "mystical" in this connection. Suarez and others

In none of the expressions, then, which St. Cyprian makes use of does he assert an offering of Christ's Body and Blood under the forms of bread and wine, or that Christ fulfilled the Melchizedek priesthood by any such offering. What St. Cyprian teaches is that Christ fulfilled the Melchizedek priesthood, partly by the Eucharistic offering of bread and wine, partly by the offering of His Body and Blood ; the offering of the bread and wine to be the communion of the offered Body and

describe the separate consecration of the bread and wine as being a "mystical" separation of Christ's Body and Blood, while they also tell us that because of necessary concomitance there is now no real separation, and that it is impossible even for Christ Himself to make that separate gift of His Body and Blood in the separate species which His words imply. It is also on the ground of this doctrine of "mystical separation" that modern German writers describe the Mass as "the mystical renewal of Christ's sacrificial death." But if the "separation" is unreal, equally so is this "renewal," and it is only an abuse of the word "mystical" to make it thus equivalent to "unreal." It is in a far higher sense than this that the Eucharist is rightly described as "the mystical offering" of Christ's Body and Blood. It is so in the sense we have all along indicated, namely, as being the means by which we on earth take part with Christ in His heavenly offering. There is here the double mystery—first, that of Christ's own continued offering in heaven ; and secondly, that of our spiritual union with Christ in virtue of this very offering. These are "real" mysteries, not "unreal" like those of the Roman doctrine.

Blood of the sacrifice of the Cross, the offering of His Body and Blood to the sacrifice of the Cross, that they might thus be the true bread and wine which the earthly bread and wine signified. And it is only so far as the offering of the bread and wine in remembrance of His Body and Blood is concerned, that He now fulfils any part of His Melchizedek Priesthood through his earthly ministers, or that they occupy His place and discharge His functions. If all that is meant by the offering of Christ's Body and Blood under the forms of bread and wine is only the offering of the bread and wine in remembrance of Christ's Body and Blood of the sacrifice of the Cross, let it be plainly said so ; but let this offering not be confused with Christ's own offering of His Body and Blood, which was and is the offering of the sacrifice of the Cross, as once on earth, so now in heaven.

Next as to the question of consecration. Although the greater weight of patristic evidence, as well as that of the liturgies, is in favour of the Eastern doctrine of the Eucharistic consecration as effected by or after the invocation of the

Holy Ghost, it is sometimes contended that not only St. Justin, but St. Ambrose and St. Augustine and St. John Chrysostom all express themselves in favour of the Western doctrine of consecration as effected by the mere utterance by the priest of Christ's words of institution, "This is My Body, . . . This is My Blood." So far as St. Justin is concerned, it is only by a very artificial interpretation of his words that he can be quoted in favour of this opinion.¹ So far as St. Ambrose and St. Augustine are concerned, it is doubtful whether their language is altogether rightly interpreted. It is undoubtedly true what they say, that consecration is effected in virtue of the words of Christ; but it does not follow, nor do they absolutely or plainly say, that it is effected by the mere utterance of these words by the earthly priest. St. Augustine says—if indeed, it is St. Augustine who says so—"The words are uttered by the mouth of the priest, and Christ's very Body and Blood are consecrated by the power and grace of God."²

¹ See the passage of St. Justin quoted above, p. 102.

² "Ore sacerdotis verba proferuntur, ipsumque corpus et sanguis Dei virtute consecrantur et gratia."—S. Aug., Sermon. 143.

The latter words permit an allusion to the invocation of the Holy Ghost as necessary to make the utterance by the priest effectual to the end intended. St. Ambrose writes, "If human blessing was of such avail as to change nature, what say we of the Divine consecration itself, wherein the very words of our Lord and Saviour operate? For that sacrament which thou receivest is consecrated by the Word of Christ. . . . The Lord Himself declares, 'This is My Body.' Before the blessing of the heavenly words, another kind is named, after the consecration the Body is signified."¹ But St. John Chrysostom explains to us in what sense it is true that the sacred words effect the consecration. He says it is the words as once uttered by Christ Himself at the Last Supper that have this power.² Christ does not therefore repeat His words through the earthly priest,

¹ "De myster. Quodsi tantum valuit humana benedictio, ut naturam converteret, quid dicimus de ipsa consecratione divina, ubi verba ipsa Domini Salvatoris operantur," etc.

² Hom. de prodit. Judæ, I, n. 6 : ἡ φωνὴ ταύτη ἅπαξ λεχθεῖσα καθ' ἐκάστην τράπεζαν ἐν ταῖς ἐκκλησίαις ἐξ ἐκείνου μέχρι σήμερον καὶ μέχρι τῆς αὐτοῦ παρουσίας, τὴν θυσίαν ἀπηρτισμένην ἐργάζεται. See the whole passage.

but the priest makes commemoration of Christ's words in order that by the invocation and descent of the Holy Ghost they may once more be effectual to the same end—effectual, that is, to the spiritual union of our earthly with Christ's heavenly offering. Elsewhere St. Chrysostom expresses himself clearly enough with regard to the importance of the invocation,¹ so that his words are not fairly quoted in favour of the Western doctrine. In the West we have the clear evidence of St. Optatus² and St. Fulgentius³ in favour of the Eastern doctrine, who would have known too if St. Augustine had been of a contrary opinion.

As to the nature of the change which is the effect of consecration, besides that no liturgies, not even the Roman itself, bear witness to any such doctrine as that of transubstantiation, Dr.

¹ Cf. "De Sacerdotio," lib. iii. c. 4, and elsewhere.

² "De Schism. Donat.," lib. vi. 1 : "Quid enim est tam sacrilegum, quam altaria Dei, in quibus et vos aliquando obtulistis, frangere . . . quo Deus omnipotens invocatus sit, quo postulatus descenderit Spiritus sanctus, unde a multis pignus salutis æternæ et tutela fidei et spes resurrectionis accepta est."

³ Lib. ii. ad Monimum : "Quotiens Spiritus sanctus ad consecrandum sacrificium a Patre poscitur," etc.

Pusey has sufficiently shown, in his "Doctrine of the Real Presence from the Fathers," that none of the expressions used by the Fathers convey any hint or suggestion of substantial conversion in the Roman sense, or the cessation of the natural substances of bread and wine to make room for the presence of Christ's Body and Blood. It is also to be observed that the strong expressions of Eastern Fathers have reference to the change as effected by or after the invocation of the Holy Ghost, so that it is by no means legitimate to apply them without more ado to the change as thought to be effected by the mere utterance of Christ's words of institution. And strangely enough, while the Roman liturgy from beginning to end breathes no hint of any change in the nature of the earthly gifts, it is the Eastern liturgies in their later form which give expression to the idea of such a change, but only in connection with the invocation of the Holy Ghost. So the liturgy of St. Chrysostom in its present form, after the invocation adds the words, "changing them by Thy Holy Spirit." And because the

change is by the Holy Ghost, the effect of such change is, as Rupert of Deutz (a more faithful interpreter of the doctrine of the Fathers than later Romanists) expresses it, "not to destroy or corrupt the substance which He takes to His own use, but to the good of the substance remaining what it was, to add in an invisible manner what it was not."¹

It is only on the assumption of the Roman doctrine of transubstantiation that there is any reason for asserting, that the wicked necessarily partake of the Body and Blood of Christ in their participation of the Eucharistic bread and wine. It is matter for surprise therefore, that Dr. Pusey, after proving transubstantiation to be no doctrine of the Fathers, should lay the stress he does on the doctrine of the reception by the wicked, and represent this as the practically unanimous teaching of the Fathers, ignoring or explaining away the very considerable evidence there is to the contrary.² It is

¹ See the whole passage quoted in Dr. Pusey's "Doctrine of the Real Presence from the Fathers," pp. 6, 7.

² See Dr. Pusey, "The Real Presence the Doctrine of the English Church," chap. iii.

not sufficient to quote passages from the Fathers which speak of those who communicate unworthily as "offering violence or insult to the Body of the Lord." Such passages may be good evidence in favour of the doctrine of the real presence, but are no evidence for, but rather against, the reception or participation by the wicked. Those who in any sense, by unworthy communion, offer insult and violence to the Body and Blood of the Lord, are not partakers of that Body and Blood. Dr. Pusey's argument is also vitiated by the ambiguous use of the word "reception." The wicked may be said to "receive the Lord's Body" when it is presented to them in Holy Communion; but since they only receive it in order to reject it, they do not receive it so as to be partakers of it. It is in thus rejecting the Lord's Body when it is so graciously offered to them, that the wicked "judge themselves unworthy of eternal life," and so eat and drink damnation to themselves, by not eating and drinking that which alone gives life.

If, then, in one place St. Cyprian speak

of those who take the Lord's Body in defiled hands, and drink the Lord's Blood with polluted mouth, yet in the very same writing and the very same context, he appeals to certain miraculous incidents occurring in his own experience as testifying how the Lord withdraws His sacred presence when it is denied, so that "what unfit persons receive there cannot profit them unto salvation, since the saving grace turns into ashes when holiness departs."¹ We have here followed Dr. Pusey's own translation, but perhaps the last words would be more properly rendered "when the Holy One or Holy Thing departs" (*sancto fugiente*), so that St. Cyprian does not mean simply that the wicked are not partakers of the benefits of the sacrament, though they are partakers of Christ's Body and Blood, but they are not even partakers of the Body and Blood. So, again, St. Ephrem the Syrian is quoted as saying that "the sinners with the righteous fill themselves with the living Body which is on the altar." But the same St. Ephrem also says that "to him who

¹ S. Cypr., "De Lapsis," c. 26.

eats without faith, the sacrament is mere bread.”¹ It is St. Ephrem, too, who holds that though Judas the traitor was partaker of that which had been consecrated by our Lord at the Last Supper, yet before giving it to him our Lord deprived it of its consecration. This is how St. Ephrem interprets the “dipping of the sop” in John xiii. 26, and in this interpretation he is followed by other teachers of the Syrian Church.² Whether it be right or wrong in itself, it testifies at least to the belief of St. Ephrem and others that Christ withdraws His sacred presence in the sacrament from those who render themselves morally incapable of receiving it. St. Ephrem would hardly have ventured on this interpretation but for the general acceptance of the truth of the doctrine on which he founds it.

The teaching of St. Augustine we find to be somewhat inconsistent. In one famous passage (to which reference is made in our English Article XXIX.), when we leave out the qualifying phrases

¹ “Hymni et Sermones,” ed. Lamy, tom. i. serm. 4.

² See Lamy, prolegomena, pp. 86, 87.

inserted into his text by later editors, we find him saying generally, "Doubtless he who dwells not in Christ, and in whom Christ does not dwell, does not eat the flesh or drink the blood of Christ, but rather to his condemnation eats and drinks the sacrament of so great a thing." What is it, then, to eat and drink to one's condemnation the sacrament of so great a thing, but to eat and drink the bread and wine without eating and drinking in and by them the Body and Blood of Christ? Elsewhere, however, St. Augustine draws, or appears to draw, a certain distinction between "partaking of Christ" and "partaking of the Body and Blood of Christ," and on this Dr. Pusey relies to establish his case, and to maintain that the wicked are partakers by the sacrament of the Body and Blood of Christ, though they are nowise "partakers of Christ" Himself. But surely this distinction is wholly illusory and unsound, and, so far as St. Augustine is concerned, is only an instance of the vain endeavour which he makes to reconcile his subjective tendency to predestinarianism with his objective catholicism. How

are we "partakers of Christ" except as we are "partakers of His Body and Blood"? And how can we be partakers of Christ's Body and Blood without being partakers of Christ Himself? The very purpose of the participation of Christ's Body and Blood is that we may be partakers of Christ. As Christ Himself has declared to us, "He that eateth My Flesh, and drinketh My Blood, dwelleth in Me, and I in him." But St. Augustine inverts the order of Christ's words, and says that only he who already dwells in Christ and Christ in him spiritually eats and drinks Christ's Flesh and Blood.¹ What Christ declares to be the result, St. Augustine thus makes to be the condition, of the spiritual eating and drinking that Body and Blood. The logical consequence of this Augustinian doctrine is the non-necessity of the Eucharistic participation except for the sake of outward unity.

Our Lord's words furnish no ground whatever for any distinction or separation of the spiritual

¹ "Hoc est ergo manducare illam escam et illum bibere potum, in Christo manere et illum manentem in se habere."—S. Aug., Hom. 26 in Joan.

from the sacramental participation of Christ's Body and Blood. We do not sacramentally participate in Christ's Body and Blood except as we do so spiritually. The only way of eating and drinking Christ's Body and Blood in the sacrament is the spiritual. "It is the Spirit that quickeneth; the flesh profiteth nothing." If it is the Spirit that quickens Christ's Flesh and Blood for our participation in the sacrament, it is the Spirit also that quickens us in order to that participation; and without the quickening Spirit, the Spirit that quickens within us Christian faith and love, there is no participation of Christ's Flesh and Blood. This is the doctrine of St. Ignatius of Antioch; it is also the doctrine of St. Augustine in the sounder part of His writing.

As on the question of the spiritual change effected by consecration, so also on this question of the Eucharistic participation, Rupert of Deutz expresses more faithfully than later Romanists the mind of the Fathers generally, or the general drift of patristic teaching, when he writes, in a passage which Dr. Pusey himself

quotes, "Into him in whom faith is not, besides the visible species of the bread and wine, nothing of the sacrifice cometh. He who eateth the visible bread of the sacrifice, and by not believing repelleth the invisible from his heart, slayeth Christ, because he separateth life from that which is enlivened, and with his teeth teareth the dead body of the sacrifice, and is thereby guilty of the Body and Blood of the Lord." A true Eucharistic doctrine, then, does not require the assertion that the wicked necessarily "eat and drink" Christ's Body and Blood in the Eucharist.

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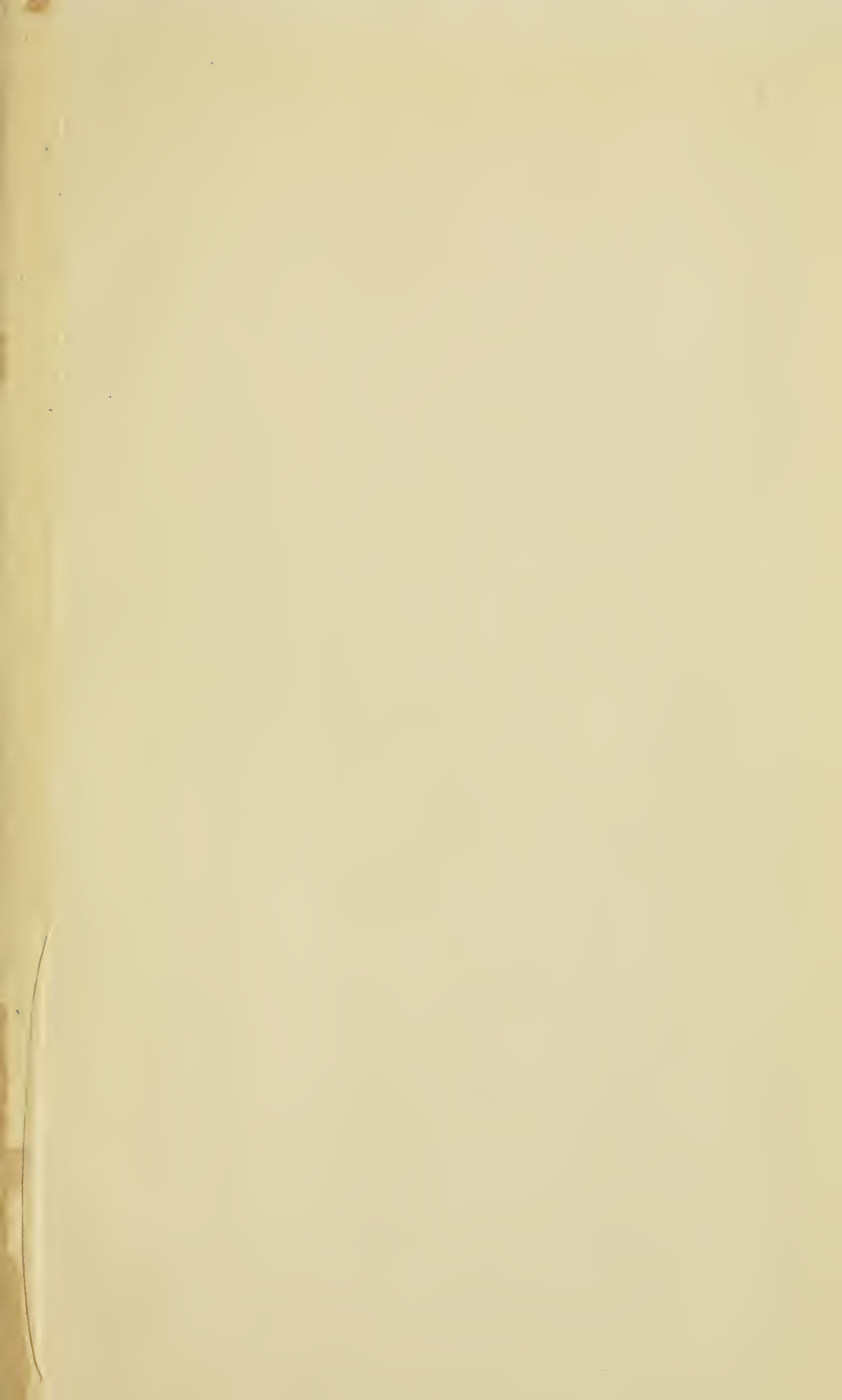
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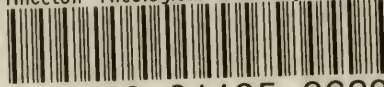
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